Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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MORNING

A cross. A stone.
A seal-ed tomb.
Then night.

A doubt. A dawn.
A dimming gloom.
Then light.

A shout. A rend.
A risen Christ.
Then sight.

Al-le-lu-ia!

Hope B. Friedmann

TO LIVE AGAIN

An adaptation of a Dutch poem

Joseph, the young violin maker, put the finishing touch to a violin. "You are the most beautiful thing I've ever made, you are lovely beyond compare," he said softly, as he delicately balanced the violin in his strong hands.

He then took a narrow strip of paper and wrote his name; Joseph Klotz, in Mitterwalde, Anno 1795. Then after a moments pause, he added; "In silvis viva iam silui mortus cano". This he pasted inside the violin.

Many years ago, this violin was part of a great forest and the trees were still young, eagerly stretching their topmost branches to the blue sky beyond.

One pine tree stood proudly above all the others, tall and more beautiful and statelier—as it were—looking down contemptuously on the other stripling birches, poplars and ordinary fir trees. With the years the trees reached maturity; the pine tree, still more majestic now, dominating the woods. To the birds and several woodland creatures a refuge from danger and a place to nestle in its branches.

Then the day came that woodsmen cut down several trees, among them, also, this great and mighty pine. The logs were hauled to an old ruined castle for safekeeping, but something must have happened, for the logs remained there, forgotten, dirty and covered in time with fungus and now field mice and the frogs sought shelter under the unsightly logs.

Someone in passing and most casually told Joseph that he had seen some old logs in the ruins, most likely useless by now but should Joseph be in the vicinity, it would do no harm to take a look. Joseph wished to satisfy his curiosity and made a journey to the place where the logs were, and there he found the remnants of this once glorious tree. He scraped away some of the grime and dirt with which the logs were now encrusted. Then he lifted one of the logs to his shoulder and carried it to his home in Mittenwalde. His neighbour sneeringly said, "Where did you find this old, dead piece of wood?" Joseph, smiling, replied, "It's not dead and if it is, it will live again." And so he set to work. Shaving and shaping the wood into an instrument of great beauty, which would sing, if someone would bring to it, the touch of the Artist.

An Artist friend of Joseph came to visit him one day and after the first joyous greeting of friendship, Joseph silently placed the violin before his friend and said, "Play it for me."

Carefully he picked up the violin and examined with increasing interest the fine craftsmanship of the instrument, and the finish which shone like beaten gold as if the very rays of the sun had been imprisoned on its surface.

Tell me Joseph, what is the meaning of the Latin inscription I see inside.

If you knew where and in what condition I found the wood in this violin, you would perhaps understand better, but freely translated it runs like this.

"When I lived in the woods,
I was silent.
Now that I am dead, I sing."

Reverently, the violinist took up the instrument and began to play. In a flash the room was filled with music so lovely, that it brought tears to the eyes of its maker, for pure joy. Reluctantly the Artist turned the violin and said, "Yes indeed, Joseph, it sings of the wind and the sun, the rain and all that which touches our hearts. As I played, my thoughts turned to another musician of ancient days. He played the harp and it was as if I heard the sweet Singer of Israel singing, 'He restoreth my soul, I shall dwell in the house of the Lord forever'."

Ray Koning

Church Announcements

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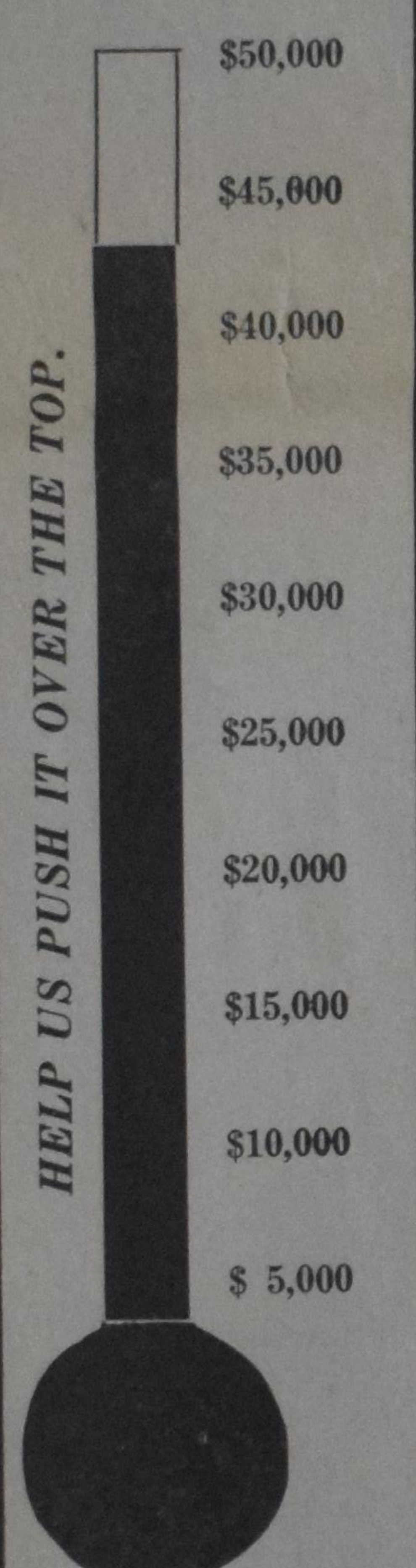

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Nederlands/Engelse Bijbel

Voor lezers wie de Nederlandse taal beter "ligt" dan de Engelse taal en voor ouders wier Engels sprekende kinderen onderwijs krijgen in de Nederlandse taal, zij medegedeeld dat het Nederlands Bijbelgenootschap, Postbus 620, Haarlem, the Netherlands, onder catalogus nummer 049 een tweetalig Nieuw Testament uitbrengt, met de Engelse en Nederlandse tekst parallel naast elkaar afgedrukt. De prijs voor deze, in plastic gebonden "diglot" uitgave is 3 gulden en 95 cents.

De Engelse tekst maakt gebruik van de Revised Standard Version, de Nederlandse tekst maakt gebruik van de Nederlands Bijbelgenootschap Vertaling.

Presbyterian Church in Burma organized without Western help

(GRAND RAPIDS)—The Presbyterian Church of Burma, with 11,000 members, was formed in 1956 with 43 founding members, all of them new converts. No European or American missionary led to the formation. Immigrants from India settled in the Chin Hills in North West Burma and were accompanied by a few energetic evangelists who led sufficient persons to Christ so that a congregation could be organized. Later settlers from India also established a Presbyterian church in the plain of Kale Kabaw. In 1962 the churches in the hills merged with those on the plain to become the Presbyterian Church of Burma.

A major problem facing the Burmese church is one of communication. Although Lushai is the lingua franca, all published materials have to be made available in four different languages. The church has 12 ordained pastors to serve 80 congregations scattered over an area of 20,000 square kilometers. Many of the villages are accessible only on foot over high mountains. (RES)

TEACHERS WANTED

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

Durham Christian High School invites applications for the position as

ENGLISH TEACHER

for the 1972-1973 school year. Interested applicants contact R. Siebenga, principal, Box 238, Bowmanville, Ontario.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for the intermediate grades for 1972-1973. We encourage applications from teachers knowledgeable in the teaching of art, music, girls P. E. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton 41, Ontario. Phone: 385-2045.

Drayton needs a

TEACHING-PRINCIPAL

for the school year 1972-1973. A new home available on the school premises. Pleases forward all correspondence to the principal, Henry Schaly, P.O. Box 141, Drayton, Ontario.

The Calvin Christian School in Dundas, Ont. needs for the 1972/1973 schoolyear

A TEACHER

for the lower grades. (Preferably with a knowledge of music.) Please send applications to Mr. F. Burghgraef, principal, R.R. 2, Ofield Rd., N., Dundas, Ont.

Immanuel Christian School of Lethbridge, Alta., requires

TEACHERS

for junior high school, social studies and music. Send all inquiries to Mr. H. Konynenbelt 802 - 6th Ave. N., Lethbridge, Alta.

The Sarnia Christian School invites applications from male and female

TEACHERS

if possible with experience. Letters to Mr. A. Hengstman, 1273 Exmouth St., Sarnia, Ont.

The St. Thomas Ebenezer Christian School invites applications for an experienced

TEACHER FOR GRADES 5 & 6

preferably one able to teach French. Please send your application forms (NUCS forms if possible) to the principal, Joseph Van Beek, 77 Fairview Ave., St. Thomas, Ontario.

The John Knox Christian School, 8260 - 13th Ave., Burnaby 3, B.C. invites applications from teachers for Grade 1 with Remedial Reading; Grade 5 with Home Ec., and a male teacher for Grade 6 with French. Apply to Mr. N. J. deRegt, Principal.

Springdale Christian School invites applications for

A TEACHING PRINCIPAL
and a
TEACHER

for the primary grades. Send your applications to Mr. H. Meinema, principal, R.R. 4, Bradford, Ont.

The Victoria Christian School Society is in need of a

PRIMARY TEACHER

starting Sept. 1972. Requirements: Experience at primary levels, and preferably a Music Major. Kindly contact the principal, Mr. H. van Huien, 2560 Shelbourne Street, Victoria, B.C.

The London District Christian Secondary School, 24 Braesyde Ave., London 35, invites applications for a teacher of

BUSINESS/COMMERCIAL

and inquiries for possible openings in other subject areas. Please send inquiries and applications stating qualifications, experience and references to Mr. W. Drost, Principal.

The Strathroy Christian School requires for the school year 1972/73 a

TEACHER

for one of the middle grades, Also a

PART-TIME TEACHER

for the senior grades, preferably able to teach French. Please send all letters of application to the principal, Mr. H. Vandervecht, John Calvin Christian School, 48 York Street, Strathroy, Ontario.

Canadian Christian School of Jarvis, Ont. has

TWO VACANCIES

in grades 4-7. Please send your applications to Richard Bouwma, principal, Box 154, Jarvis, Ont.

Thunder Bay Christian School will be in need of a female

TEACHER

for the combined grades 3 and 4 for the 1972-1973 schoolyear. Some experience preferred. Applications to be sent to the secr. T. Bakker, R.R. 3, Thunder Bay "F", Ont.

Agassiz Christian School needs

TEACHERS

one for the lower grades and one for the intermediate grades, for the 1972-73 school term. Address applications to S. L. Toering, Principal, Box 323, 7571 Morrow Rd., Agassiz, B.C.

Abbotsford Christian School, located in the beautiful Fraser Valley of British Columbia, is in need of

TWO TEACHERS

for the school year 1972/1973. One for one of the lower elementary grades and one for grade 7, who must be able to teach French in the Junior High School. Direct your application or inquiry to the principal Mr. John Kampman, P.O. Box 175, Abbotsford, B.C.

Oshawa's Emmanuel Christian School requires

A PRINCIPAL AND TEACHERS

in the primary and intermediate grades. Request an application form from Abel Zwart, 383 Adelaide Ave. East, Oshawa, Ont.

TIMOTHY CHRISTIAN SCHOOL
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Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

LAURENTIAN HILLS
CHRISTIAN SCHOOL

invites applications for

ONE PRIMARY TEACHER

Experience preferred. Direct correspondence to Mr. Wm. A. Van Dyke, 11 Laurentian Drive, Kitchener, Ontario.

Vancouver Christian School, 5621 Killarney Street, Vancouver 16, B.C. has for its combined grade 5 and 6 classroom an opening for a

TEACHER

Familiar, or willing to become familiar, with informal education. For application form please contact the school.

The Timothy Christian School of Rexdale, Ont., will have a number of

VACANCIES

for next year. Please send for application forms to H. K. Bergsma, principal, 28 Elmhurst Drive, Rexdale, Ont.

Ladner Christian School seeks applications from

TEACHERS

for grades 1 through 4. For more information contact Mrs. J. Westerhof, 4763 - 54 A St., Delta, B.C.

The Willowdale Christian School (in Toronto) will have the following

VACANCIES

for the 1972/73 schoolyear:

One in the primary grades and one in the junior grades.

There are also part-time positions available at the primary and senior levels.

Please address your applications for any of the above mentioned positions to the principal, Mr. N. Vandooren, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont.

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL
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HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
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GIRLS' PHYSICAL EDUCATION (Gr. 9-12)
MUSIC, ART (Part-time, Gr. 9, 10, Sr.)
DRAFTING, HOME ECONOMICS (Part-time, Gr. 9)

For further information and application forms, contact the Principal, Mr. R. Klapwyk; 416-389-3411 (School); 416-383-8221 (Res.).

PRAYER REQUEST

Please pray that the request of the KATHRYN KUHLMAN FOUNDATION will be granted for a T.V. show over C.K.W.S., Kingston, Ont.

The appointment for the meeting with T.V. officials is set for April.

Do not underestimate the power of prayer!

DATA CENTRE

March 29	Reformed Bible Institute Choir, Mt. Hamilton Chr. Ref. Church, 8 p.m.
March 29	Concert by the Choir of the Reformed Bible Institute. 8 p.m. Mount Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, Ont.
April 1-April 30	Southwest Indian Art, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
April 1	Diaconal Conference of British Columbia, New Westminster Christian Reformed Church, 8255 - 13th Ave., Burnaby, B.C. 9.45 A.M.
April 5	Fryske Joun. Toneel en music. Sarnia. Centre United Church, George St. 8 p.m.
April 8	Elders Conference Classis Hamilton, Trinity Chr. Ref. Church, St. Catharines, Ont.
April 14	An Evening of Music at 8 p.m. in the Drayton Christian Reformed Church by Drayton Christian Choral Society, Calvin Christian School Choir and Recorder Choir. Under the direction of (Miss) Annette Van Houten. Organ Recital by Dr. G. Kruspe.
April 14 & 15	Opvoering door FAMA van het blijspel "De Tante van Charlie", onder auspiciën van de Duca (Toronto) Credit Union. Central Library Theatre, 214 College & George Sts. 8.15 p.m.
April 22	Bazaar Hamilton District Chr. High School, organized by the Women's Guild. Open 11 a.m. throughout the whole day.
April 22	20th Annual CLAC Convention. C. W. Jefferys Sec. School, 340 Sentinel Rd., Downsview, Ont. Speaker Dr. James Olthuis on "Unless the Lord Build the House . . .".
April 29	Toronto, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T.
April 27, 28, 29	Hamilton District Chr. High School will present their annual play.
May 1-May 27	Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
May 6	Bowmanville, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T.
May 8	Annual Conference Envangelical Theological Society, Wycliffe College, Sheraton Hall, Toronto. Speakers: Rev. J. Tangelder, Prof. Clark Pinnock, Mr. Graig Cook.
May 12	Jarvis, Ont. Fryske Joun mei Abe Brouwer.
May 13	Strathroy, Ont. Fryske Joun mei Abe Brouwer.
May 17	Woodbridge, Ont. Fryske Joun mei Abe Brouwer.
Aug. 18-26	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

FAMA

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The Board of the Elders Conference
CLASSIS HAMILTON

invites Ministers, Elders, Deacons and former Consistory Members to the

SPRING CONFERENCE

which will be held on

Saturday, April 8, 1972

in the Trinity Christian Reformed Church, St. Catharines, Ont.

Speaker: **Dr. Clarence J. Vos,**

Prof. of Religion and Theology at Calvin College.

Topic: "THE AUTHORITY OF THE OFFICE BEARERS IN THE CHURCH".

CALVINIST - CONTACT

CHRISTIAN WEEKLY

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Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.

EASTER

It would not meet much opposition if we said that Easter is more than the feast of spring or the playground for Easter bunnies. We can hardly resist a feeling of disgust when we observe the commercializing of this Christian holiday.

We may agree on what Easter should not be but this is not the same as agreeing on what Easter does mean. Of course, we all know that Easter is the celebration of the fact that Jesus Christ rose from the dead. But when we have said this we have not said enough. We would not be surprised if Satan would say the same thing. Most likely the devil would not say that Jesus Christ was in a coma; he is very much convinced that Jesus Christ indeed rose from the dead, because that very fact is his downfall, his defeat.

The Bible mentions several remarkable facts when it relates the story of Easter. Remarkable in the first place because Jesus' appearances after His resurrection are not public. No where do we find that He appeared to the scribes or the pharisees, nor did he show Himself to the public. When he appears He appears only to the small circle of His disciples, except for one time when He appeared to a group of 500 people. It is as if the Lord makes a sharp distinction. The time of His public ministry is over, He limits Himself now to the church only. And how does He do that? The Lord wants His disciples to share in the new life which He now lived. To Mary, who wanted Him back into the old environment He says: No, Mary, not so. Do not touch me, because I have to go to my Father. The old environment is now past. We have entered a new dimension. However, to the women, to whom He appeared He said, "Tell my disciples and Peter." Peter is singled out, because the Lord knew very well what was on Peter's mind. His denial burned on Peter's conscience. But Peter also must know that the old situation has changed. Mary had to understand that and so did Peter. We believe that over their heads the Lord wants to make it clear to us all that Easter means a totally new beginning, a new life. He wants us to see and believe that because of Easter we are a redeemed, liberated, triumphant, and risen mankind. Easter is the introduction of a new community, a community which has different aspirations, a different future, a community in the Kingdom of God, which is not of this world.

However, this community begins very personally. This is clearly evident from Jesus' appearance to Thomas. When they had told him that the Lord had arisen from the dead, he doubted, he even rejected the very thought. But when Jesus appeared to him, he did not simply say: now I know it that you are God and that you are Lord. No, he said in deep adoration; my Lord and my God.

This was Thomas entrance into the new community and now one can enter differently. It is not enough to acknowledge that Jesus is God and that Jesus is Lord, if that acknowledgement is not preceded by: Jesus is my God and my Lord. If we cannot say this, then the real meaning of Easter escapes us. At best we can be spectators of Easter, but we are not participants yet.

We are used to it that we classify each other and that we label one another. However, of much more importance is what God says of us. God is looking for that Easter-community of people, who have very personally met the Saviour and in whose life the Lordship of Jesus Christ comes to expression.

D.F.

EASTER MORNING

Tomb, thou shalt not hold Him longer:
Death is strong, but life is stronger;
Stronger than the dark, the light;

Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread

Of her Master, cold and dead,
Hark! She hears the angels say,
"Christ will rise on Easter Day!"

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet

Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter Day."

—Phillip Brooks, 1835-1893

FAMILY CHRISTIAN BOOKSTORE
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Alienation and Christians

By THEODORE PLANTINGA

Just as it was once fashionable to describe the emotional and psychic life of both individuals and groups in the language of Freudian psychoanalysis, it now seems that these matters must be described in the language of alienation. We have been hearing for years about the alienation of youth. Intellectuals were allegedly alienated long before the youth. Artists can hardly remember a time when they were not alienated. For many Negroes in the United States, alienation has become a way of life. More recently the women, despite the fact that they make up a majority of the adult population, have become the most fashionable minority group, and they too are said to be alienated. Indeed, we even hear that "modern man" (whoever that might be) is alienated.

WHAT IS ALIENATION?

The term 'alienation' is now being applied to such a wide assortment of people, evils and situations that it has become exceedingly difficult to pin down just what it means. Writers like Erich Fromm have made the term popular by applying it to all sorts of social and psychic ills, but in the process they have used it in opposed—and even contradictory—senses. Professor Richard Schacht of the University of Illinois has listed and distinguished many of these senses of the term 'alienation' in his recent book entitled ALIENATION (published in paperback by Anchor Books). Schacht's book also includes an account of the origin of the modern concept of alienation in the early writings of Hegel and Marx. The fact that the concept of alienation received its first clear expression in so abstruse and complex a thinker as Hegel might lead one to think that it has to do with esoteric scientific or philosophical matters remote from everyday life. But Hegel, particularly in his early writings, often dealt with immediate existential themes that touch the life of the non-academic just as much as the life of the professor.

The phenomenon referred to by the term 'alienation' is not very far from any of us, for there are few adult North Americans who have not come into contact with it either directly or indirectly. In the first of these two articles I plan to deal with alienation as such, and in the second I will discuss alienation within the Christian community.

TWO PARTIES

When we are told that "modern man is alienated," we get the feeling that we have been presented with an incomplete thought. If someone were to tell us that John loves, we would quickly ask whom John loves. Similarly, when we hear that someone is alienated, we should ask whom he is alienated from, for alienation is a relationship between TWO parties. We may on occasion hear talk of an individual being "alienated from himself". What is meant in such cases is that there is a particularly large gulf between what that individual is and what he would like to think of himself as being. He identifies essentially with his ideal image of himself, but because this ideal image is so far from what he knows himself to be, he is repulsed by what he is and despairs of bettering himself. The two parties involved in such an instance of alienation are thus two "sides" of one person. A great many adolescents experience this kind of self-alienation in a mild form. In its more severe forms, such self-alienation can be overcome only with psychotherapeutic help.

We also hear talk of persons being alienated from things and objects, such as nature, "the city", or work. I would argue that while the estrangement referred to here is much like what I have called 'alienation', it is not the same thing. I regard alienation as resulting from the rupture of a shared communion or community—a communion that is essentially religious in its basis. If this is the case, we may speak of alienation only between persons, and then not every case of estrangement counts as a case of alienation.

'Alienation' is thus a narrower term than 'estrangement'. We might define it in a preliminary way as an awareness of estrangement between persons and an emotional response to that estrangement. As I have indicated, the two parties that are estranged were originally united; there was some sort of community between them. By 'community' I mean a sharing of values, ideals, beliefs, outlook, and goals on a level that must ultimately be regarded as religious, for man's deepest beliefs and aspirations are always religiously inspired. A community in this sense may be a personal bond between two more individuals, a free association or society to promote some sort of social, religious or cultural goal, or a more intensive and involving social whole like a close-knit church community. Even a nation might, under certain circumstances, form a community in this sense.

SPECIFIC DEFINITION

We can now make our definition more specific by saying that one party is alienated from another party if the first party finds that he no longer shares the values, ideals, beliefs, outlook, and goals of the second party and then reacts to his estrangement from the second party in an emotional way, feeling unhappy or lonely or angry as a result. A party here may be either a single individual or a larger group or social whole. If the two parties involved in alienation are to drift apart and become estranged, either one or both of them must change. Alienation can be the result either of a change on the part of the alienated party or a change on the part of the other party.

Alienation can involve either individuals or groups of persons or both. In some instances, a single individual becomes alienated from another individual. In other instances, a single individual can become alienated from a small group or a somewhat larger social whole. There are even instances where a group of persons who form a community among themselves become alienated from a social whole or society of which they are or were a part.

EXAMPLES

Exactly what is and is not meant by alienation will become clearer from a few examples. Examples of alienation abound in literature as well as in real life. Although we like to distinguish "fiction" from fact and reality, it is nonetheless true that there is a great deal to be learned about fact and reality from reading (good) fiction, for the novelist often notices and brings to our attention features and aspects of human relations that fall within the realm of our own experience but escape our notice. Thus, discussing fictional examples of alienation may be just as valuable—and considerable less painful—than discussing actual examples. I trust that many of the readers will see their own experience reflected in the following examples.

One case of alienation might involve a pair of brothers, both of high school age. Like many adolescents, they are by no means at ease with their parents or at home in their society. When they grow up, they vow, they will have none of the dull, conventional life of their parents. They will not marry, they will not get regular jobs, they will work only when necessary, they will not become attached to any one place, they will do just as they please and generally thumb their nose at the world. Moreover, they will do all of these things together. The older of the brothers completes high school and goes off to college—away from home. After a year he returns for the summer. College has changed him in various ways, and he no longer feels the same strong antagonism toward his parents' conventional way of life. He even has a girlfriend and talks about getting married in a few years. The younger brother quickly senses the changes and realizes that the community between them—which had in effect excluded the rest of the world—is broken. He feels betrayed and, consequently, alienated from his older brother. The older brother, meanwhile, no longer takes his own adolescent ideals and goals very seriously, and therefore he is largely unaware of what his younger brother is feeling. Here we have a case of alienation involving only two people, where the change that gives rise to alienation is a change not in the alienated party but in the other party.

A second case might involve a small group of men who band together to form an association to promote some religious ideal or cause. Their community is one of belief and a common vision. Their association grows, gains some success, and begins to implement what had earlier been envisioned. In the process there are disagreements and debates about the meaning of the common vision with which they began. The dominant group claims that what the association is doing is nothing more than an implementation and working out of the initial vision. But one dissenting member of the "founding fathers" feels that the vision itself has been substantially altered, perhaps as a concession to opposing forces. He gradually realizes that the community that once existed between him and the other members of the association is no more, and he feels alienated and bitter. After some internal squabbling, he leaves the association. He an individual is alienated from a group, and it is again the other party that has changed, or at least appears to have changed.

Within the framework of a movement for social or religious reform, alienation may also involve an entire group. As association like the one described above may become polarized and divided over issues not clearly foreseen at the outset. Two "wings" may emerge, each one claiming to be true to the original vision. One becomes dominant and eventually pushes the other out of the movement. The members of the defeated wing still feel community among themselves; they may even form a new, rival organization. In such a case, alienation may be mutual: the two parties or wings may feel alienated from one another. This kind of alienation occurs particularly often in Communist circles.

Alienation can just as well result from a recognized and acknowledged change on the part of an alienated party. An example of this kind of alienation might involve an upper middle class youth in a typical Canadian city like Hamilton. Having lived in the city all his life, the young man has grown fond of it and exhibits the civic pride that always baffles residents of nearby Toronto. He follows the fortunes of Hamilton's

(Continued on Page 10)

Let's Play Chess

Editor: Charlie Hess.

THE JANUARY SOLUTIONS

#472 (Kuner) and #473 (Bwee) were misprinted and will be replaced.

#474 (Healy) got a worth of 12 points because of 3 alternative solutions of 2 points plus a fourth of 3 points.
Author's sol.: 1. T-R1, B-K1; 2. Q-QN1, B-N4; 3. Q-KN1 mate. (2. thr. Q-QN4 mate.)
a. Alt. sol.: 1. Q-R6, B-K1; 2. R-QN1, BxN; 3. Q-QB6 mate. (2. thr. Q-K3 mate.)
b. Alt. sol.: 1. Q-KB6, B-K1; 2. R-QN1, BxN; 3. Q-QB6 mate. (2. thr. Q-K4 mate.)
c. Alt. sol.: 1. Q-K6, B-Q2; 2. NxB, K-N4; 3. Q-KN6 mate. (2. thr. Q-QN6 mate.)
d. Alt. sol.: 1. R-QN1, B-K1; 2. Q-K6, KB6 or R6, BxN; 3. Q-QB6 mate. (2. thr. Q-Q4 or Q-K3 mate.)

#475 (Kozdon) 1. R-KB1, RxP ch; 2. B-QR7 disc. check mate.

DUTCH

474. 1. Th1, Le8; 2. Db1 (dr. 3. Db4 mat), Lb5; 3. Dg1 mat
of 1. Dh6, Le8; 2. Tb1 (dr. 3. De3 mat), Lg7:; 3. Dc6 mat
of 1. Df6, Le8; 2. Tb1 (dr. 3. Dd4 mat), Lg7:; 3. Dc6 mat
of 1. De6, Ld7; 2. Dd7: sch, Kb5; 3. Db6 mat (2. dr. Db6 mat)
of 1. Tb1, Le8; 2. De6, f6, of h6, Lf7: 3. De6 mat (2 dr. Dd4 of De3 mat).

475. 1. Tf1!, Ta3: sch; 2. La7 aftrek schaakmat.

THE JANUARY LADDER

Problems:	474	475	Sub-Total	Previous Total	TOTAL
Points:	12	2	14		
A. W. Vanden Born, Edmonton, Alta.	2	2	4	70	74
B. Dikland (I), Brockville, Ont.	6	2	8	45	53
H. R. Los (I), Windsor, Ont.	2	2	4	45	49
J. VanderWekken, Clive, Alta.	4	2	6	32	38
A. Renema (III), Duncan, B.C.	2	0	2	17	19
H. Geerlof, Calgary, Alta.	4	2	6	10	16
A. Bruinsma (III), Chatham, Ont.	5	2	7	8	15
J. H. VanderGeest, St. Thomas, Ont.	2	2	4	1	5
T. Bakker, Winnipeg, Man.	2	0	2	New! Welcome!	2

REMARKS

A hearty welcome to Mr. Bakker this month! I hope you will enjoy your climb. It is unfortunate that the first series had to be cancelled, but I am really sorry that some of you spend much time on #473. None of our climbers can be faulted for scoring low this time. I just admire the courage of you all to persevere.

THE PUBLIC EYE

By KEITH KNIGHT

An in-depth look at Ontario's Public School System

(Last of a series

VI. Adult Education

No one is ever too old to learn.

This somewhat simple saying has become the key to living in the '70s.

For the past century, Ontario's department of education has tackled the tremendous task of educating literally millions of youngsters through the public elementary and secondary school systems.

And for the past century, educators have polished the system, trimming programs here and adding new ones there. One and two room schools have given way to multi-million dollar, muralled masterpieces.

But by 1960, educators were more or less satisfied with the public school system. They were still concerned about the quality of education but their minds began to wander into another field of education.

At the Second Canadian Conference on Education held in Montreal in 1962, a great deal of time was spent on the feasibility of offering education to the adult world.

A commission studying "new developments in society" reported that there was "an urgent need to develop adult education as an essential element of our school systems".

In addressing the commission, Gerard Pelletier, editor-in-chief of Montreal's La Presse newspaper, said Canadian adults were starved for "occupational re-training".

The National Conference on Adult Education in 1961 was of the firm conviction that education was a continuing process throughout one's lifetime. "The concept of a 'learning society' is one which must be taken seriously and one for which we must make comprehensive plans", the conference concluded.

These preliminary talks on adult education in the early 1960's laid a firm foundation for what was to become one of the most vital dimensions to learning ever to hit the country.

A hint of so-called adult education can be traced back to the pre-Second World War years when Canadian immigrants were able to take English courses in night school.

They were a blessing to thousands, many of whom were of Dutch origin. Then came general interest courses in sewing, cooking, money management, mechanics and farming.

But the department of education was looking for a systematic way to provide "complete education" for all Ontarians.

A logical agency seemed to be the local school board who, by using its modern school facilities throughout the community, was able to reach each adult and attempt to meet his or her needs through evening courses.

Each school board, which is generally responsible for dozens or, in many cases, hundreds of schools, delved into the matter of extending their services beyond the grade 12 and 13 level.

The larger boards appointed co - ordinators for continuing education with the sole responsibility of offering varied courses to as many adults as possible.

These co - ordinators were faced with offering two basic types of courses: those for credit, leading to a secondary school diploma, and for general interest.

Secondary school subjects such as English, French, German, Latin, history, sciences and dozens more attracted those adults who wanted the satisfaction of attaining a secondary school diploma after either dropping out of school or being forced to quit because of financial problems.

Others merely wanted to improve their knowledge in mechanics, sewing, cooking, or one of a hundred other general interest courses.

One young lady who dropped out of her first year in high school, was determined to prove to herself and her parents that she could complete school through evening courses and receive her diploma. She did.

A prosperous businessman who never finished elementary school, completed six years of schooling in six years of evening classes, correspondence courses and private tutoring, all while maintaining his business. His secondary school diploma now hangs above a "better business" plaque in his office.

An elderly couple in their mid-70s had planned a vacation trip to Mexico and decided to take an evening course in Spanish before leaving. They took an advanced course in the language the following year and lived in a small Mexican village for four months where not a word of English was spoken.

An equally new concept in adult education appeared on the horizon in the mid-1960s with the arrival of community colleges.

These new colleges offer one, two, and three year courses in applied arts and technology for those who seek some form of post-secondary education but who cannot meet qualifications for university. Once again, courses offered by these colleges are designed to meet the needs of that particular community.

The college's departments of continuing education are working closely with school boards in offering excellent evening courses.

Many of the technical interest courses initially offered by school boards are now being given by community colleges due mainly to updated educational aids.

The birth of extensive adult education also brought about a change in the purpose of the actual school building. For decades, the school has been considered a haven for youngsters, a baby-sitter for mom.

Now it is turning into a community centre where the kids live by day and the parents by night. It has become the neighbourhood living room, recreational outlet and general store all rolled into one.

Schools throughout Ontario are being used as sites for community concerts, wedding receptions, sports activities and meeting halls.

A prime example is in Peel County west of Toronto where schools are in use for at least 16 hours a day including weekends. Gymnasia are used for roller-skating centres, mini-conventions and bake sales.

We have seen Ontario's education develop over the past century from the pitiful approach where a handful of youngsters were rich enough to learn the Three R's to today's broadened spectrum involving pupils of all mentalities and parents of all ages.

We have talked about the "birth" of education under Ryerson in the 1800's and today's multi - billion dollar industry which manufactures the minds of tomorrow.

Many will continue to be sceptical of Ontario's public school system — its high costs, the quality and quantity of education —but one cannot ignore the fact that it is among the best in the world.

THE GLOOM OR THE GLORY OF LIVING TODAY

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Today I would like to talk with you on the subject "The Gloom or the Glory of Living Today". This is a beautiful time of year, the spring. It is the time when life in nature becomes so evident round about us. Some of the flowers have already pushed their way through the ground and are all ready for blossom. In protected places some buds are on the trees and bushes. The robins have come back. Spring is here after a long, long winter. Even in the hearts and the lives of people it seems to become evident that when spring comes, things seem to be more hopeful and more cheerful and more happy, in spite of the things that are happening in the world. It is also the time of the year when we think of Good Friday and Easter with its grand message of hope, the hope that grows out of an empty tomb; but in spite of all this there are many who are still reflecting a spirit of gloom. There is a lot of this in modern life. It is in the songs that are sung, in the poetry that is recited, in the news commentators that present the message about what is happening in the world or what is likely to happen in the next year or in the next few months. Often people ask the question, "Is there any hope in a time like this?" Some people have recently been in touch with death of loved ones. All of us have shared the grief of national catastrophes and tragedies. We face all of these things and we see them so clearly in a time like this. When people talk about these tragedies, they seem to think of life being filled with this picture of gloom; constantly a pessimistic outlook upon life. Now what's wrong with a kind of person who does this? Oh, I know there are some who say that they are being realistic; they see life as it really is, but I do not believe that pessimism or optimism is created by external circumstances or by the events that happen round about us. At least it should not be that way.

Our life should not be controlled by the situations that are taking place in the world. To me it seems that there are some people who find more satisfaction in sorrow than in joy, in tears than in laughter, in being pessimistic rather than optimistic. Some people do not seem to be really happy unless they have something that they can be sad about. It is rather unfortunate when you see this kind of thing developing in the world, developing in the home, and in the church; because the person who is a prophet of gloom is one who harms other people. There is something contagious about this. But on the other hand there is also something wonderfully contagious about an optimist, a person who sees the brighter side of life, who does not bask in the gloom, but walks in the glory of living today.

Now there are a few things I would like to say about this, a few practical things. I hear young people often say, "our home is such a gloomy place. We listen to the news, and we talk about how bad things are. There is a lot of criticism of the church, of the minister, and of the events that are happening round about, and it makes our home such a gloomy place." To me this is harmful for children to grow up in that kind of an atmosphere; because then they too are going to follow along those same lines and see the pessimism of life instead of its rosiness. I feel also that the person who has the tendency to walk in the gloom, is the kind of a person who has his eye fixed only on certain aspects of life and he fails to see the other side. He sees the tragedies but he does not count the blessings. He sees the failures in life but he does not see the successes in life. He sees all the terrible sins that are happening in this world but he fails to see also that there are other forces at work which are hopeful signs; because in our world today it is not all hopeless. There are also very hopeful signs.

There is a tendency today to talk about youth and adolescence as though this is such a terrible time, and many young people are giving their parents a rough time; and incidentally, many parents are giving their teenage children a rough time too. But I have never seen a time in my lifetime at least, where there were more consecrated and devoted young people; young people who really are looking at life in a serious way, and are asking the question, not what can I get out of life, but what can I do for others? They see these times; they recognize them, but even through the law they see the fact, too, that there is a real challenge in a time like this, that this can be an exciting time in which to be alive.

I am afraid that many people have allowed their hope to become dim, and this is always tragic. We often see this in a hospital. There are two people who have the same type of illness. One looks at it from the dark side, from the gloomy side, and he thinks only in terms of how bad he feels, how much he aches, how awful things are, and how hopeless life seems to him. But in the same room there may be a person who has the same type of sickness or maybe something worse, and he is filled with hope, with confidence, with assurance, and there is a cheerfulness about him that is contagious, so that when you visit with a patient like that, you go away and you feel good. Besides this, this hopeless attitude makes things worse for people. Doctors will tell us that people who have given up hope often are the kind of person when they give them drugs, they do not work the way they ought to or they give treatment and they do not bring the desired results because they do not really have the motivation that is needed to really get well and they don't have anything that they are really looking forward to. We need hope in a time like this. There is too much pessimism; there is too much criticism, and also within the church we find this same spirit. There are some congregations, if a minister tells a joke or presents a funny story in order to illustrate his sermon, there are many people who would not dare to laugh, because it is not right to laugh in church. Religion is something gloomy to them. It has to be a long face and it has to be something that does not bring a smile to their lips. But why should it be that way? Our Lord was not like that. I doubt whether Jesus was at that wedding feast with a long gloomy face. I doubt that when he spoke on the mountainside and talked about the birds of the heavens and the flowers of the field, that He looked at all these things in a gloomy way. You and I may well learn to see that Christianity is something hopeful, something cheerful, something that brings joy. But more than all this, it is a fact that many people think of religion and of the church as a gloomy place. They look at it that way, and they have gotten that impression from the members of the church. Our Christian witness is seriously impaired, if we become pessimists and lose the glorious hope of the Gospel of life.

You can be sure there are a lot of evils in the world. There is a lot of wickedness, a lot of sin, a lot of secularism; but are we going to face it and say, "It is a hopeless situation?" I have a great deal of hope for the church in the future. I believe that the church is coming more and more a vital power in the world, and if we are to do this, we cannot face it from the standpoint of the gloom, but we have to face it from the standpoint of glory. It is an old, old story and you have all heard it before; Martin Luther was kind of a gloomy person. He had a tendency to look at the dark side of life; but his wife was quite different than he was, and once when he was sitting in his study-room and he was particularly gloomy that day she came walking into the room dressed in mourning. Luther said to her, "Well, what happene now? Did somebody die?" She said, "The way you looked this morning I thought possibly that your God had died." We need a hopeful, cheerful, outlook upon life. Don't walk in the gloom, but walk in the glory.

THOUGHT FOR TODAY: You cannot learn the lesson of self-denial in school or from a book. You can only learn this in the presence of a living, loving, victorious Saviour.

"While the earth remains . . ."

Genesis 8:22

Somehow, I love to see
the clouds hang low
And tree tops yielding
to a strong wind's blow
The bare sun veiled; checked in its blazing powers
And brown-scorched pastures guzzle long due
showers . . .

Somehow, these rain-filled,
wind-blown,
pouring skies
Assure me of unmoving "God-Earth" ties . . . .

(Mrs.) Trudy Toldersma

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GUEST EDITORIAL

De Heer is waarlijk opgestaan

Volgens de overlevering was het in de oude christelijke kerk gebruik om elkaar op de dag van het Paasfeest te begroeten met de verheugde uitroep: "De Heer is waarlijk opgestaan". Dat zijn de woorden waarmede, volgens het Evangelie van Lucas, de opgewonden discipelen de Emmaus-gangers begroetten, toen deze in de late avond terug naar Jeruzalem ijlden om de discipelen te vertellen van hun ontmoeting met de herrezen Heiland. "De Heer is waarlijk opgestaan", riepen de discipelen hun toe nog voor zij zelf gelegenheid hadden gehad het doel van hun komst te verhalen.

Ze moet al lang geleden zijn uitgesleten, die gewoonte om elkaar zo te begroeten op de morgen van het Paasfeest, want wij kunnen het ons nauwelijks meer indenken, dat wij dat zouden doen. Stel u die scharen mensen voor rondom onze kerkgebouwen in Canada, en dat al die mensen elkaar verheugd de hand drukten en daarbij die woorden uitspraken: "De Heer is waarlijk opgestaan".

Dat zou ons een beetje vreemd aandoen zoiets. Komt dat omdat wij nuchtere Noorderlingen zijn, dat we ons wat sceptisch gestemd voelen tegenover die oude christelijke gewoonte?

Ht zou kunnen, want het behoort wel tot onze karakter-eigenschappen, dat we niet gemakkelijk aan onze gevoelens uiting geven; daar schamen we ons altijd een beetje voor. En dan zo luidruchtig!

En ze moeten ons dan ook niet aan boord komen met zulke nieuwerwetse fratsen als het herstel van dat oude gebruik uit de eerste christelijke kerk. Dit paste misschien bij de veel temperamentvoller Zuiderlingen, bij ons schijnt het niet te passen.

Dat zullen we dan ook niet doen. We willen niet het pleidooi voeren voor het herstel van die oude gewoonte, ook al heeft ze nog zoveel moois en ook al roept het denken er aan behalve bevreemding ook wel eens wat vage heimwee wakker in ons.

Wat we alleen maar willen zeggen is dit: Probeer er toch voor te zorgen, dat de Paaszondag een apart stempel draagt, dat hij afwijkt van andere Zondagen althans door de, zij het onuitgesproken, vreugde van het: "De Heer is waarlijk opgestaan".

Dat zal er niet van afhangen of u uw tegenzin tegen "vertoon" kunt overwinnen, het zal er alleen van afhangen of u zelf wat van die blijdschap voelt en of u de juiste manier weet te vinden die blijdschap te uiten en aan anderen mee te delen.

Wij mogen in de manier waarop we Paasfeest vieren misschien afwijken van wat die enthousiaste eerste christenen ons te zien gaven. Als dan maar de blijdschap te tasten is over onze Heiland, die dood was, maar zie Hij leeft.

J.V.

CANADIANA

Vorig jaar bezochten in de periode half mei tot half oktober 1.8 miljoen mensen de natuurparken van de provincie Quebec — 140.000 meer dan in hetzelfde tijdvak in 1970 . . .

Volgens kenners zijn er meer herten dan mensen in de provincie Saskatchewan. De cijfers zijn resp. een miljoen en 948.370 . . .

Het statistisch jaarboek van de Verenigde Naties meldt, dat Canada in 1969 meer buitenlandse toeristen dan enig ander land ontving. Het waren er ruim 36 miljoen, die op een half miljoen na allen uit de Verenigde Staten kwamen . . .

Canada grijpt zijn 105de verjaardag als natie aan om een Festival Canada van een maand te organiseren. Het feest gaat in de nacht van 30 juni met vuurwerk van start op Parliament Hill in Ottawa (Ontario), het Canadese Binnenhof . . .

De African Safari and Game Farms in Rockton (Ontario) is uitgebreid met een wildreservaat van 35 ha. De leeuwen, totnutoe hoofdbewoners, hebben gezelschap gekregen van een kudde bisons, elanden en herten. In de lente komen er nog rendieren bij . . .

Vaccinatie-bewijs verleden tijd

Inwoners van de Benelux-landen hoeven voortaan bij een bezoek aan Canada niet meer een bewijs van koepokinenting over te leggen. Wel is nog een bewijs nodig voor degenen, die ten hoogste 14 dagen voor hun bezoek in een met pokken besmet gebied zijn geweest of daar waar deze ziekte wordt bestreden. Een bewijs wordt ook verlangd als vaststaat of vermoed word' dat men in aanraking geweest is met een bekend of verondersteld geval van pokken. Canada ging reeds eerder over tot afschaffing van het bezoekersvisum.

Beelden van en uit NEDERLAND

•

DE STANDAARD

Op 1 april a.s. is het honderd jaar geleden dat het dagblad **De Standaard** verscheen. Een vierhonderd jaar, dat Brielle door de Watergeuzen werd ingenomen. Beide gebeurtenissen stonden niet los van elkaar. Is 1 april 1572 de geboortedatum van de Nederlandse vrijheid, de hoofdredacteur van De Standaard, **Dr. A. Kuyper** beoogde met het nieuwe dagblad in de eerste plaats het nationale besef weer te doen opvlammen en in nauw verband hiermede een oproep tot erkenning van 's Heren ordinantiën voor heel het leven te doen weerklinken.

Het eerste artikel was geen driestar. Het ving aan met een woord van Willem van Oranje (Prins Willem I) aan de Watergeuzen: "Eerst also 't aengaet de **glorie van God** ende de rust van de arme geloovigen in 't Nederland, so sal een iegelijk van hen aan een sijde zetten alle ambitie ende eigenbaat." Dan zet Kuyper uiteen, dat het ging om **Staatkundige** vrijheid. Men dacht er nog niet aan de Koning van Spanje af te zweren.

Het slot er van roept op "om den standaard van **Zijn Woord** weer voor ons Christenvolk op te heffen".

Maar het liep met dit dagblad niet van een leien dakje. Groen van Prinsterer had grote teleurstelling ondervonden met zijn dagblad **De Nederlander** (1850-1855) en meende dat een politiek orgaan en volksdagblad niet samen gingen. De praktijk scheen hem gelijk te geven. Reeds twee jaar na de oprichting werd tot liquidatie besloten en kregen redactie (Dr. Kuyper incluis) en administratie ontslag. Het waren mannen van naam als de bankier Van Kol, de commissionair Heyblom c.s., die aanvankelijk de gelden hadden verschaft in effecten (ook Groen nam een aandeel van f 1000), maar in de beide eerste jaren werd reeds meer dan een halve ton verloren. Het was de administrateur, de heer J. H. Kruit, die de zaak redde. Hij haalde f 30.000 bijeen, nu niet van de "edelen", maar van de kleine luyden en na een aantal jaren was de uitgifte verzekerd.

Het 25-jarig bestaan werd op 1 april 1897 op grootse wijze gevierd in het Paleis van Volksvlijt te Amsterdam. Het initiatief daartoe was van de kiesvereniging van de hoofdstad uitgegaan, maar de deelnemers kwamen uit alle hoeken van het land, 5000 in getal. Meer ruimte was er niet in het Amsterdamse Chrystal Palace.

Het werd meer het feest van Dr. Kuyper dan van De Standaard, zoals Dr. Colijn bij de 60-jarige herdenking opmerkte. De leiding berustte bij Mr. Th. Heemskerk, de feestrede werd uitgesproken door prof. dr. H. Bavinck. De topic of the day was echter Dr. Kuyper's rede zelf, door Boissevain van het liberale Handelsblad, een tegenstander met tien hoofden en honderd armen genoemd, monsieur le premier onder de journalisten.

Geweldig was de invloed, die Dr. Kuyper met dit instrument in een kwart-eeuw bereikte: Vormgeving en herstel van het Nederlands Calvinisme, organisatie van een politieke partij, coalitie met Chr. Historischen en Rooms-Katholieken, invloed op de politieke verhoudingen, principiële bestrijding van liberalisme en conservatisme, opbloei van het christelijk onderwijs en sociale rechtvaardigheid, herleving van ons nationaal bewustzijn.

Het Gedenkboek bevat bijna 300 pagina's: indrukken der Pers. Vriend en vijand waren één in hun lof over de journalistieke kwaliteiten van Dr. Kuyper, volgens Boissevain: "ons aller voorbeeld en meester in deze".

Minder waren zijn politieke tegenstanders te spreken over de wijze van strijdvoeren. Ook zijn geestverwanten kwamen daar niet onderuit. Zelfs toen Dr. Kuyper minister-president was (1901-1905) kon hij de verleiding niet weerstaan om af en toe een artikel in De Standaard te plaatsen of te laten schrijven op zijn suggestie, door de bekende buitenland-redacteur van het blad, de heer Baarbé. Deze was de enige, die Kuyper's handschrift kon lezen en ook zijn stijl volledig kon weergeven. Natuurlijk was het voor deze monsieur le premier een moeilijke opgave de pen te laten rusten. Reeds in 1916 moesten sommige driestarren worden herschreven. Ten slotte kwam de dokter er aan te pas om door een verbod hem van verdere medewerking te doen af-

(Vervolg op pag. 8)

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8-daagse retours naar Amsterdam nu tot eind April

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	Van Montreal	Van Toronto
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Juni, Juli, Aug. 1972	289	307
Van 1 Nov. 1972 - 31 Maart 1973	188	206

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PAASMORGEN

Hij was het graf al uitgegaan
Voor ik zijn dood bezoeken kon,
Een zware leegte in de zon
Gaapt de spelonk mij aan.

O wat ik hoopte in mijn verdriet
Hij kwam mijn ongeduld nog voor.
Maar die ik door de dood verloor
Vind ik ook levend niet.

De olijven met de lichte wind
Verzilvren in de zonneschijn,
Waar 't hart niets dan zijn oude pijn
Langs alle paden vindt.

Maar om de donkre nauwe bocht
Wappert een oogwenk zijn gewaad.
Mij blindt de glans van zijn gelaat.
Hij had mij lang gezocht.

PAASAVOND

Ik heb Hem heel de dag gewacht,
En tot mijn pooplend hart gezeid:
Verdubbel uwe lijdzaamheid,
Hij komt wel voor de nacht.

't Is avond en de speelse wind
Schudt aan de rinkelende deur
En zucht Zijn naam door kier en scheur,
En tikt aan 't dichte blind.

Nachts grote donker is nabij
Voor bloeds heet suizen in mijn oor
Gaat werelds koel gerucht te loor.
Hart, wacht en waak met mij.

Plots, Zijn gelaat verlicht de zaal,
Ter elfder uur verblijdt Zijn schijn.
Hij breekt het brood en plengt de wijn.
Wij houden avondmaal.

Uit: "De Donkere Bloei" (1926)

WILLEM DE MERODE

Wat kunnen we voor U doen?

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(Adv.)

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VAN DOMINEES EN GEMEENTEN

(18)

door JOHN DE HAAS

Van een Paus en een Vredestichter

"Wat een combinatie!" zullen sommige lezers wellicht uitroepen. En op het eerste gezicht moge de titel wat vreemd schijnen. Maar als ge de levensgeschiedenis hebt gelezen van de beide dominees, die onder bovengenoemde benamingen worden aangeduid, dan zult ge moeten toestemmen: inderdaad, deze titels zijn niet onjuist. En we kunnen er uit zien, dat de eerste voor de opbouw van Christus' Kerk aanvankelijk wel, doch later niet veel meer heeft betekend, terwijl de tweede, juist door zijn vredelievendheid zo veel heeft mogen doen voor de komst van Gods Koninkrijk.

Het zijn Cornelis van den Oever en Willem Hendrik Gispen, die beiden in de Gereformeerde Gemeenten onder het Kruis een plaats hebben gehad.

Als Ds. Smitt in 1846 overlijdt, komt de leiding van die gemeenten al spoedig in handen van genoemde C. van den Oever. In 1844 geordend tot predikant te Rotterdam, heeft hij daar al gauw grote invloed. Zijn gemeente komt tot bloei en is al spoedig groter dan de Chr. Afgesch. Gemeente aldaar. Met zijn praktische preken, vol van pakkende voorbeelden, en gedrenkt in de mystiek, weet hij het volkje, dat de tale Kanaäns verstaat, in de ziel te grijpen.

Van den Oever heeft ontegenzeggelijk leidersgaven en hij weet ze te gebruiken ook. Maar wat hij zegt, in de kerkeraad zowel als op de meerdere vergaderingen is wet. Als er mensen in de gemeente zijn, die aanmerkingen hebben op zijn prediking, worden er korte metten met hen gemaakt: zé gaan er spoedig uit! Ze worden gecensureerd en indien ze zich niet spoedig bekeren, afgesneden. Dat ondervinden ook kerkeraadsleden, die zich niet in alles aan hem onderwerpen. Er volgt schorsing en afzetting. Een typisch voorbeeld vinden we in hetgeen er in 1851 gebeurt.

Er is dan een aantal leden, dat bezwaar maakt tegen Van den Oever's prediking, omdat hij "niet aan alle mensen hoofd voor hoofd de Christus welmenend aanbiedt". Hoewel dit duidelijk in de Dordtse Leerregels, hoofdstuk 2, punt 5, wordt geleerd: "welke belofte (des Evangelies) allen volken en mensen, tot welke God naar zijn welbehagen zijn Evangelie zendt, zonder onderscheid moet verkondigd en voorgesteld worden, met bevel van bekering en geloof", noemt Van den Oever zijn beschuldigers vierkant ongereformeerd. Ze krijgen de raad zich maar bij de Remonstrantse gemeente te voegen. Hij voor zich wenst nooit anders te verkondigen dan "tot de goddelozen te zeggen, dat het hun kwalijk zal gaan en tot de rechtvaardigen, dat het hun wel zal gaan, en dus geen paarlen voor de zwijnen te werpen en het heilige de honden niet te geven. Want een dode zondaar heeft geen behoefte aan de levende Jezus. Daarom moet hij naar het recht van Gods wet bij zijn schuld en daaropvolgende straf bepaald worden. En dan hem de weg aanwijzen, hoe hij daarvan verlost kan worden. Maar niet aan alle mensen uit Gods naam (Christus) welmenend aanbieden. Dit is niet minder dan het bloed van Christus onrein achten".

De bezwaarde broeders zijn door zijn betoog gans niet overtuigd. Ze antwoorden hem dat als hij geen welmenend aanbod des heils verkondigt, "dan is hij geen evangeliedienaar en dus niet van God gezonden". Onmiddellijk worden ze nu gecensureerd en hoewel ze zich op de classis en later op de Algemene vergadering beroepen, het helpt niet: ze zijn er uit en ze blijven er uit. De laatste vergadering spreekt uit, dat zij niet gecensureerd zijn om hun gevoelen, maar omdat zij de leraar beschuldigden anti-Gereformeerd te preken en hem niet erkenden als gezant van Christus en dit overal verbreidden, ten einde de eenvoudigen af te trekken en de gemeente te verwoesten door twist en verdeeldheid.

We zien, dat ook hier het klassieke voorbeeld wordt gevolgd, om een leerkwestie te herleiden tot een ordekwestie. Dat was De Cock overkomen, dat zou in de geschiedenis der Chr. Geref. Kerk en van de Geref. Kerken later meerdere malen worden toegepast en ook in onze dagen zien we er de voorbeelden van. Maar in wezen is zulk een handelwijze onwaarachtig en onwaar en strijdig met het negende gebod.

Niet alleen, dat Van den Oever op gespannen voet leefde met de Gereformeerde belijdenis, hij was ook nimmer een betrachter van het vermaan van Jacobus: "Ieder mens moet snel zijn om to horen, langzaam om te spreken, langzaam tot toorn". Het is vele malen gebeurd, dat hij zich opwond en er dan van alles uitgooide.

Zo had een van zijn ouderlingen eens in een tamelijk onbeduidend geval zich enige minder mooie uitlatingen over de dominee laten ontvallen. Dit was deze ter ore gekomen, en daarover was hij "zeer verbitterd". Hij weigerde op de kerkeraadsvergadering hem een hand te geven, daar hij "met zulk een valse Judas geen verkeer wil houden". Als de zaak verder wordt gesproken, windt dominee zich hevig op en hij weigert zijn ouderling zelfs verder in diens ambt te erkennen. Wat later zakt dit wel weer, maar toch blijft er wat zitten. En het eind van het lied is, dat ook deze ouderling wordt afgezet. Ook weer nadat dominee zich op een vergadering vreselijk heeft opgewonden, en in grote drift "woorden gesproken, die beter gezwegen hadden kunnen worden".

Zelfs zijn huisgenoten worden door dominee niet ontzien. Als zijn 21-jarige zoon Hermanus ongehoorzaam is aan zijn vader, moet deze op de kerkeraadsvergadering komen. De notulen van de kerkeraad vermelden dan: "Deze wordt bevonden een wederspannige zoon tegen zijn ouders te zijn", en wordt vervolgens als schuldig aan zonde tegen het vijfde gebod in het openbaar "voor de gemeente afgeroepen en gecensureerd".

Mogelijk was het deze zelfde zoon, die in onmin met zijn vader levend, deze een goede beurt wilde geven en daartoe een drietal mannen had omgekocht, om zijn vader een flinke afranseling toe te dienen. Ze verborgen zich in het kerkgebouw, en toen Van den Oever uit de consistoriekamer kwam, wilden zij hem aangrijpen. Maar dominee smeet ze een voor een over de banken. Waaruit wij de lering kunnen trekken, dat Dominee Kees niet alleen met zijn mond, maar ook met zijn handen heel wat kon doen!

Zoals hij zijn kerkeraad regeerde, deed hij het ook het kerkverband. Hij was de onbetwiste leider. Een van zijn biografen schrijft: "Wie het waagt om zich tegenover hem te stellen, tekent daarmee zijn eigen doodvonnis als leraar der kruisgezinden". Als er een predikant moet worden bevestigd, dan wordt Van den Oever gevraagd. Hij heeft het zeventien maal gedaan. Een kerkgebouw moet worden in gebruik genomen: Van den Oever heeft tien maal die eer gehad. Candidaten worden geëxamineerd: bij een en twintig houdt hij het oppertoezicht. Hij heeft op zes en zeventig plaatsen gepreekt en in totaal 137 preken in druk uitgegeven.

Doch gaandeweg komt er reactie in de gemeenten tegen zijn pauselijk optreden en in 1858 komt het tot een uitbarsting. Aanleiding daartoe is zijn handelwijze in de gemeente van 's Gravenhage, waarvan hij consulent is.

Deze gemeente was nu zo sterk geworden, dat zij meende een predikant te kunnen beroepen. De consulent wilde graag een van zijn

(Vervolg op pag. 8)

TERLENKA VITRAGE

en valletjes

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(33)

Leentje praat over haar schouder over alles en nog wat. Telkens vraagt ze of hij goed zit en vermaant ze hem haar goed vast te houden. Even later passeren ze de eerste huizen van de stationsbuurt en spoedig daarna hobbelen de fietsbanden over de rails van de spoorbaan. Weldra ziet Fransje een grote boerenschuur en daarnaast het statige huis. Bij het hekje in de doornhaag, die het erf van de grintweg scheidt, springt Leentje van de fiets en zegt: Ier bin me'r à. Ze stapt naast de fiets en rijdt Fransje het straatje op. Dan gaan ze naar binnen.

Jan begroet Fransje uitbundig en roept: Kom je noe bie me spelen, Fransje? Fransje kijkt naar Leentje en antwoordt: Me motten wee zoa terug ei Leentje ezeid. Maar Leentje zegt: Julder kunnen wè een klein kwetiertje mie mekaren spelen, dienk ik.

Daarop neemt Jan dadelijk zijn vriendje mee naar een hoek van de grote kamer bij een raam dat op de spoorweg uitziet. Uit een ingebouwde kast onder het raam haalt Jan een hoop speelgoed voor de dag. Maar dan kijkt Jan Fransje aan en zegt: Jie ei eschrièwd. Ik kan 't an jen ógen zien.

Fransje krijgt een hevigrode kleur, maar hij doet geen poging om het te ontkennen.

Waerom ei-je eschrièwd? Ei-je klappen ehad van je moeder?

Dat kan Fransje in elk geval naar waarheid ontkennen, al was het er dan ook niet ver vandaan geweest. Hij grijpt een stuk speelgoed van de vloer en stelt voor dat ze wat moois zullen gaan spelen. Maar Jan is zo gauw niet uit het veld geslagen. Hij dringt aan: Ièst mô-je zaen waerom a je eschrièuwd eit. Fransje ziet geen kans aan zijn inquisiteur te ontkomen en bekent aarzelend: Omdat dien broek nie aen wou, die at de klièmaeker ebrocht a.

Daar moet Jan hard om lachen. Fransje is meteen gereed om hem dat zeer kwalijk te nemen, want hij beseft niet dat die beknopte uitleg onmogelijk in staat is Jan een duidelijk beeld te schenken van de ellende die nog zo vers in zijn geheugen ligt. De tranen springen opnieuw in zijn ogen, en Ja vraagt dan medelijdend wat er dan aan de hand was met die broek. Fransje is wel genoodzaakt het hele verhaal te vertellen. Hij zegt dat hij zo heel graag een galgbroek wou hebben net zoals Jan er een aan heeft, en dat de kleermaker toen met zo'n akelig stijf ding thuis gekomen is, dat zo stonk en dat net zulke zakken had als de werkbroeken van grote mannen. Hij verzwijgt echter de oorzaak van zijn diepste afkeer en rept met geen woord over het grijnzende gulpgat. Hij besluit zijn pijnlijk verhaal met de woorden: En dien broek was nog alliefst voe m'n verjaerdag!

Jan heeft met grote belangstelling naar Fransje's droevig verhaal geluisterd. Ofschoon hij zelf nooit zo'n broek heeft moeten dragen, kan hij zich levendig voorstellen hoe gek dat zou lijken als hij een klein formaat werkbroek zou moeten dragen net als zijn grote broers. En dan nog al liefst op je verjaardag. Optens springt hij op en loopt naar zijn moeder toe. Hij zegt: Moeder, Fransje verjaert vandaege, en ie a zô graag een galgbroek ehad, en noe eit 'n klièrmaeker der ièn ebrocht en die stinkt zó. Moeder, mag Fransje dien iènen broek van mien aen, die a toch te groat voe mien is?

De vrouwe kijkt stomverbaasd van haar zoontje naar Fransje. Ja, en ie ei eschrièwd ok, kiek mae! voegt hij er aan toe, om zijn moeder te overreden.

Fransje is zo beschaamd dat hij wel door de vloer zou willen zakken. Tersluiks kijkt hij even naar Leentje, die hem meewarig aankijkt, en opeens springen de tranen weer in zijn ogen. Maar de vrouwe begrijpt niet veel van Jans verzoek. Ze vraagt: Waerom stoenk dien broek dan zô?

E, dat goed stienkt ommes zô, at 't nieuw is. En dae zatten van die groate boerezakken in, zei Fransje. Ik zou ok zô'n broek nie motten aen!

Fransje heeft een heel bekwame advokaat in Jan, maar hij is niet in de gemoedsstemming om het op prijs te stellen. De vrouwe vermoedt dat Fransje een beetje bedorven is thuis, net als haar zoontje, die ook de jongste is. Ze kijkt hem er eens op aan. Hij ziet er heus niet als een verwend kereltje uit. Ze kent zijn familie, en ze begrijpt dat zij het daar zo breed niet zullen hebben met zo'n groot gezin en da nin de winter. Ze weet dat de boer voor wie Fransje's vader werkt slechts los werkt heeft voor de twee oudste jongens, en zijn oudste zuster werkt ook maar een halve dag of zo in de week. Ze kent hen omdat ze van dezelfde kerk zijn als zij. Ofschoon ze heel niet sentimenteel of overgodsdienstig is, bedenkt ze echter dat ze die mensen misschien wel eens een handreiking behoorde te doen zo af en toe.

Weer kijkt ze naar het kereltje dat zich op de lippen staat te bijten om niet te huilen. Ze heeft medelijden met hem. Vandaar kijkt ze naar het dringende gezicht van haar eigen zoontje. In Leentje's ogen leest ze een stille aanmoediging. Zonder iets te zeggen verlaat ze de kamer. Even later verschijnt ze in het deurgat met iets grijs over haar arm. Ze roept: Fransje, kom es even ier!

Fransje gaat schoorvoetend naar haar toe. Ze sluit de deur achter hem toe en ontdoet hem van zijn bovenkleren. Daar staat Fransje dan voor de tweede keer in zijn ondergoed. Maar hij is er zelf over verbaasd dat hij nu niet het ellendige gevoel heeft van naakt voor haar te staan. Of dat komt omdat de vrouwe net eender gekleed is als Moeder, behalve dan dat ook zij haar grote muts op heeft (in elk geval is er de vertrouwde doek en beuk), of omdat ze net doet alsof het de gewoonste zaak van de wereld is een jongetje uit te kleden, zou Fransje niet kunnen zeggen. De vrouwe houdt het zachte broekje open zoals vanmiddag Lebreure dat deed. Gewillig licht hij eerst het ene been en daarna het andere op, en zijn schaamtegevoel wordt zelfs geen geweld aangedaan als zij de sluiting dicht doet.

Jie bin nog ièl wat grotter as Jan, zegt ze verwonderd. Het past persies. Ze plukt een paar spelden van haar doek en hecht daarmee de broeksband vast aan zijn borstrokje.

Dien broek mag je mee naar uus nemen. Die is noe voe joe, voe je verjaerige. Gae mae es mee in uus, dan kunnen Leentje en Jn es zien oe moi t 'n past, en oe moai a-je noe bin.

Fransje wandelt als in een droom. Het ongelofelijke, het zo vurig begeerde en niet meer verwachte, is plotseling waarheid geworden!

Jan staat uitgelaten om hem heen te springen en te dansen. Kiek, Fransje, noe ei-je ok een moaien broek! roept hij wel drie keer achter elkaar. Leentje staat, met een stille glimlach op haar gelaat toe te zien. Noe zû-je mergen toch es moai wezen a-je nae de kerke gaet! zegt ze op blijde toon. Daarbij moet ze denken aan de verhalen die hij bij haar thuis verteld heeft bij de platen in het grote boek.

Fransje kan geen woorden vinden om zijn geluk uit te drukken.

Mae oans motten naer uus, zegt Leentje. Ze weten der bie Fransje thuus niks van at 'n ier is.

Jan protesteert en zegt dat ze haast helemaal nog niet gespeeld hebben. Maar zijn moeder zegt dat Fransje dan op een andere keer maar eens weer moet komen.

Het is avond.

Fransje ligt in zijn ledikantje op zolder. Het lampje is nog niet weggehaald, want de andere jongens zijn nog niet naar bed. Hij ligt over de wederwaardigheden van de dag te denken. Hij is nu een grote jongen. Hij is al vier jaar oud vandaag. En hij heeft een prachtige galgbroek, waar hij helemaal niet vies van is en die hij morgen aan mag hebben naar de kerk. En hij heeft mooie galgen, en een mooie nieuwe bloes, die Poete en Maria gemaakt hebben.

Hij heeft tegen Poete gezegd dat hij er spijt van heeft dat hij zo tegen haar te keer gegaan is. Moeder heeft hem over zijn haar geaaid en gezegd dat hij dan ook an de Here moet vragen het hem te vergeven.

Fransje's handen liggen gevouwen op zijn buik, onder de dekens. Hij zou eigenlijk op zijn knieën moeten gaan zitten om tegen de Here te praten, maar hij is zo moe, en het is zo koud in zijn dunne ondergoed op de zolder. Hij zal het zo maar doen. Hij begint met tegen de Here te zeggen dat hij zo blij is met zijn nieuwe broek. En met de nieuwe galgen. En met de mooie kaart van Maria. En met zijn boog en pijlen. En met zijn prachtige murpel. En met . . . en met . . . en . . .

— — —

De eerste twee weken van februari brengen zulk buitengewoon zacht weer, dat het schijnt alsof het voorjaar reeds zijn intrede gedaan heeft. Zelfs 's nachts vriest het niet eens meer, en overdag maakt de zon elke dag zijn stralende omgang langs een haast wolkeloze hemel. De dulfkanten, die pasgeleden nog te slapen dagen onder het gele, platgevroren gras van verleden najaar, beginnen van gedaante te veranderen en vertonen een fresse groene kleur van jong mals gras dat overmoedig tussen de dode pollen opschiet. Hier en daar beuren de eerste madeliefjes reeds hun roodomrande witblinkende plooimutsjes naar het koesterende licht. In het voortuintje hebben de verkleumde muurbloemen zich uitgerekt en vormen reeds kleine bloemknopjes midden in hun hart die, naar het schijnt, binnenkort open zullen barsten om de geelbruine en bronsrode fluwelige bloemen naar buiten te laten en de tuin te vullen met hun verrukkelijke geur.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CANADEZEN!

Ieder jaar worden bijna 60.000 mannen en vrouwen uit alle delen van de wereld Canadese staatsburgers.

Misschien hebt U een aantal jaren in Canada gewoond en denkt U er over om staatsburgerschap aan te vragen. Indien U hiervoor in de termen zoudt vallen, zal Canada U welkom heten.

Of U aan de daartoe gestelde voorwaarden voldoet kunt U gewaar worden door een bezoek te brengen aan een der hierbij vermelde Tribunalen voor Staatsburgerschap.

U zult daar vriendelijk worden ontvangen — antwoord ontvangen op Uw vragen — en bijstand ontvangen voor het opstellen van Uw aanvrage.

Indien het U niet mogelijk is om een van deze kantoren te bezoeken, schrijf dan aan een die het dichtst bij U in de buurt gelegen is en de nodige inlichtingen zullen U volledig worden toegezonden.

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Beelden van en uit NEDERLAND

(Vervolg van blz. 5)

zien De laatste driestar van zijn hand verscheen op 18 december 1919. Bijna 17.000 driestarren zijn door hem gepubliceerd in De Standaard, benevens reeksen van hoofdartikelen.

Ondanks deze beroemde man als hoofdredacteur, bleef het dagblad als "nieuwsorgaan" van bescheiden formaat. Financieel dreven er menigmaal donkere wolken boven zijn hoofd. Eerst toen onder invloed van Dr. Colijn een gezonde basis was gevormd, door blad en drukkerij in een N.V. onder te brengen, was verdere uitbouw mogelijk. In de jaren dertig was De Standaard een compleet avondblad geworden.

Het blad had met de A.R. Partij slechts een formele binding. De voorzitter van het Centraal Commité van A.R. Kiesverenigingen was qualitate qua hoofdredacteur. In 1922 trad Dr. Colijn als zodanig op. Tijdens zijn vele ministerschappen lag de hoofdredactie in handen van een commissie, waar o.a. prof. mr. A. Anema, dr. J. Schouten en A. Zeilstra deel van uitmaakten. De dagelijkse leiding was in handen van de directeur-redacteur, later de chef-redacteur, tevens secretaris van de hoofdredactie.

Tijdens de bezetting bleef De Standaard bestaan, totdat na vele boetes en verboden de verschijning in 1944 geheel verboden werd.

Dat De Standaard na de bevrijding niet weer is verschenen, is het gevolg van verschil van inzicht en minder fraale manipulaties.

Met de hand op het hart mogen we zeggen, dat geen blad in Nederland **bovengronds** zo fel tegen het nationaal-socialisme gevochten heeft als De Standaard.

De historie zal dit eenmaal vastleggen, al legde Dr. Schouten in 1947 zulk een getuigenis vast.

In een der gebouwen van de Vrije Universiteit zal op 29 maart a.s. een kleine tentoonstelling door de president-directeur van de V.U., prof. dr. G. J. Sizoo worden geopend, ter herinnering aan de oprichting, 100 jaar geleden.

* * *

De Ned. regering stuit bij de voorbereiding van de begroting voor het jaar 1973 op grote financiële moeilijkheden. Er zullen enige miljarden moeten worden bezuinigd en belastingen verhoogd, wil men het beleid van 1972 op dezelfde basis voortzetten. Voor nieuwe ontwikkelingen is geen ruimte aanwezig.

Naast het regeringsakkoord waren tussen de voorzitter van de vijf samenwerkende fracties uit de Tweede Kamer ook nog "geheime" afspraken gemaakt.

Deze zijn, nadat enige waren uitgelekt, nu gepubliceerd. Opzienbarend nieuws zit er niet in. De puzzle echter is, dat vier van de vijf deel uitmaken van het Kabinet en de nieuwe fractie-voorzitters een beetje argwanend tegenover deze afspraken staan.

* * *

Op 90-jarige leeftijd is overleden prof. dr. Frederik Willem Grosheide, van 1912 tot 1952 hoogleraar aan de theologische faculteit van de Vrije Universiteit. Hij doceerde de exegese van het Nieuwe Testament en vormde met de professoren Aalders en Van Gelder een zeer hoog gewaardeerd trio.

Menig Nederlands predikant, nu verbonden aan de Christian Reformed Church in Canada, zal bij deze docenten college hebben gelopen.

Grosheide kende men aan zijn costuum en paraplu. Toen ik hem een keer tegenkwam in een gewoon colbert moest ik toch wel even omkijken om zeker te zijn dat het "Gros" was.

Een wijs en een vroom man. Hij spreekt, ook nadat hij gestorven is.

Cn.

Van Dominees en Gemeenten

(Vervolg van blz. 6)

beide zoons, die predikant waren geworden, beroepen zien.

Er wordt een gemeentevergadering gehouden, waar wel Van den Oever aanwezig is, doch niet de beide ouderlingen. Uit een vijftal, dat de kerkeraad had geformeerd, wordt een drietal gekozen, doch als blijkt, dat Adrianus van den Oever daar niet bij is, besluit Dominee Kees, om maar weer tot het vijftal terug te keren. De volgende week is er weer gemeentevergadering, vader drijft de verkiezing door en zoonlief komt uit de bus. Ondanks het protest van ouderling Boers, dat het stellen van candidaten tot de competentie van de kerkeraad behoort en niet tot die van de consulent, wordt het beroep uitgebracht. Janus neemt het aan en wordt enige weken later door Pa in het heilig ambt bevestigd.

Doch ouderling Boers en ook diaken Taal protesteren, en brengen de zaak op de classis Rotterdam. Daar vader Van den Oever hier praeses is, krijgen de bezwaarden natuurlijk geen voet aan de grond. De vergadering spreekt uit, dat het protest "doorweven is met de verfoeilijke laster en leugen", de adressanten worden geschorst en later afgesneden.

Maar dezen laten het er niet bij zitten. Boers schrijft een "Afgeperst protest" en zendt dit aan alle kerkeraden toe. Daardoor gaan veler ogen open. Men komt tot de overtuiging, dat er wel degelijk ongereformeerde dingen daar in Den Haag hebben plaats gevonden, en op een Algemene Vergadering wordt de zaak opnieuw onderzocht. Als de notulen van de gemeentevergadering te Den Haag zijn gelezen, blijkt echter, dat het eigenlijk geen notulen zijn. Of er kerkeraadsleden aanwezig waren, wordt niet vermeld, en van opening noch van sluiting der vergedering wordt gewag gemaakt.

Nochtans staat Van den Oever op en vraagt met scherpe stem: "Wat hebben jullie nou te zeggen? Spreek op!" Ds. Klinkert antwoordt, dat deze notulen onwettig zijn en dat op grond van deze niet kan worden geoordeeld. Van den Oever barst nu uit in vreselijke drift. Met bulderende stem verklaart hij, dat ouderling Jansen en de leraren Holster en Plug onbekeerde kerels zijn, en kondigt ds. Klinkert Gods oordelen aan. Deze zal "hoewel dan nog bekeerd, al zijn dagen in het zwart gaan" vanwege zijn daden in deze zaak. Terwijl allen van ontzetting met stomheid zijn geslagen, met inbegrip van de praeses, gaat Van den Oever voort met de vreselijkste vervloekingen genoemde vier broeders te veroordelen. Dezen staan dan op en verlaten onmiddellijk de vergadering.

Als dan de praeses, Ds. Juch, Van den Oever ernstig onderhoudt over zijn tomeloze drift en geuite vloekspraken, repliceert deze met: "Ik ben ook een mens". Later weigert hij zijn woorden te herroepen en wordt tenslotte geschorst. Hij erkent deze schorsing uiteraard niet, en zijn kerkeraad blijft hem trouw, evenals de kerkeraden waar zijn beide zoons predikant zijn, en nog enkele andere gemeenten. Sedert 1859 zijn er dan twee kerkverbanden van Kruisgemeenten.

Maar het verhaal is nog niet uit. In 1863 gebeurt er iets in Rotterdam, dat de oorzaak van zijn volkomen isolement wordt. Hij wordt dan beschuldigd van zonde tegen het zevende gebod, waarvan de gevolgen niet waren uitgebleven. De kerkeraad schorste hem daarom, hoewel Van den Oever zijn onschuld betuigde, en deze verklaring in een drukbezochte gemeentevergadering openlijk met een zware eed bevestigde. Hij werd echter niet geloofd, en de classis zette hem 15 januari 1864 af.

Van den Oever erkende ook deze afzetting niet, en ging met zijn getrouwen door met het houden van godsdienstoefeningen. Met grote moeite wist hij een nieuw kerkgebouw te verkrijgen aan het Weenaplein, dat 11 sept. 1870 door hem in gebruik werd genomen met Haggai 2:10: "De heerlijkheid dezes laatsten huizes zal groter zijn dan des eersten". Tot juni 1877 heeft Van den Oever hier gepreekt. Toen moest hij zijn arbeid staken. Op 5 december 1877 is hij overleden. Zijn gemeente bestaat nog. Zij is nu aangesloten bij de Gereformeerde Gemeenten en heeft jarenlang de bekende Ds. G. H. Kersten als predikant gehad.

Van den Oever heeft nimmer tractement ontvangen. Hij preekte "op het busje", dat in de kerk bij de uitgang hing, en waarin de kerkgangers bij het verlaten van de kerk hun bijdrage wierpen. Dat was zijn glorie. Hij zei het wel openlijk van de kansel: "Niemand zal ooit kunnen zeggen, dat hij Van den Oever rijk heeft gemaakt". Maar de opbrengst van dat busje woog rijkelijk tegen een goed tractement op.

We willen nu iets gaan vertellen van de man, die we, bij wijze van tegenstelling tegenover de paus, als een Vredestichter aanduiden. Zijn naam heeft onder ons een bekende klank. Wie heeft nimmer de naam Gispen horen noemen?

Ook Gispen wordt geboren in de kring der Kruisgemeenten. Reeds vroeg neemt zijn moeder hem mee naar de gezelschappen in Amsterdam, waar hij is geboren. Hij krijgt enig onderricht van zijn dominee, C. Kloppenburg, en wordt reeds op 22-jarige leeftijd candidaat. Tien dagen vóór zijn 23ste verjaardag wordt hij in zijn eerste gemeente, De Lier, bevestigd. Er is nog geen kerkgebouw, hij preekt elke zondag in een schoongemaakte koestal. Maar een jaar later mag hij een nieuw kerkje in gebruik nemen. Zijn tractement bedraagt vierhonderd gulden per jaar, waarvan tweehonderd afgaat voor kostgeld, want Gispen is nog vrijgezel en is in de kost bij een van zijn ouderlingen. Doch in oktober 1857 komt hierin verandering, dan kan hij de nieuwe pastorie betrekken met zijn jonge bruid Jenneke van Delden. Er komt dan ook wat meer variatie in zijn dagelijkse maaltijden, die tot heden hebben bestaan uit de ene dag zuurkool met spek, de andere dag uit spek met zuurkool!

Ruim drie jaar werkt hij te De Lier, maar als hij voor de derde maal wordt beroepen te Vlissingen, gaat hij daarheen. Hier is het salaris veertien gulden per week. Hij had ook zeven gulden kunnen krijgen plus de opbrengst van "het busje", doch hij verkoos het eerste, en volgde dus niet het voorbeeld van dominee Kees.

In dezelfde tijd, dat Gispen in Vlissingen zijn intrede doet, is de onverkwikkelijké zaak met C. van den Oever ten einde gebracht. Gispen heeft de hele geschiedenis meegemaakt en zijn ziel walgt er van. Vredelievend man als hij is, is het ook reeds lang zijn begeerte, dat de geschillen met de Chr. Afgescheidenen mochten worden bijgelegd, en dat de Kruisgémeenten met dezen tot eenheid mochten komen. Als hij dan ook in dec. 1859 van de zijde der Chr. Afgesch. een uitnodiging ontvangt om de gronden aan te geven waarop naar zijn mening vereniging tot stand zou kunnen komen, gaat hij daar gaarne op in. De zaak komt allereerst op de classis, en tenslotte op de Algemene Vergadering, maar er worden vele bezwaren geuit. Er komt uiteindelijk niets van vereniging en Gispen komt teleurgesteld thuis. Doch hij brengt verslag uit aan zijn kerkeraad en ziende dat er met het kerkverband toch niets is aan te vangen, weet hij zijn kerkeraad te bewegen om dan maar plaatselijk toenadering te zoeken. En in november 1860 gaat de Vlissingse Kruisgemeente over naar de Chr. Afgescheidenen, een half jaar later gevolgd door Gispens vroegere gemeente De Lier. Ook Ds. J. Holster van Dinteloord, Ds. J. Juch van Amsterdam en diens vroegere gemeente Oosterend op Texel doen dezelfde stap. Meer en meer breekt de overtuiging baan, dat de verschillen tussen beide kerkengroepen zo klein zijn, dat deze een gescheiden leven niet rechtvaardigen. Beiden willen onverzwakt vasthouden aan de Heilige Schrift, de Gereformeerde belijdenis en de Dordtse Kerkenorde en beiden handhaven zij dit ook in de practijk, welke reden is er dan nog om gescheiden te blijven leven?

(Wordt vervolgd)

De dwaasheid van het Kruis

"Indien iemand onder u meent wijs te zijn in deze wereld hij worde dwaas, om wijs te worden. Want de wijsheid dezer wereld is dwaasheid voor God!"

1 Cor. 3:18-19

Neen, niet der Wereld wijsheid trekt mij aan,
die mij verhindert om in stil vertrouwen
eenvoudig achter Jezus aan te gaan
en op het Woord des Kruizes slechts te bouwen.

God heeft der Wereld wijsheid dwaas gemaakt
en lacht om wat haar leraars stout verklaren.
Voor wijsheid is de Wijsheid zoek geraakt
en waan kan nimmer Waarheid openbaren.

Ik dank God voor de dwaasheid van het Kruis,
dat mijner ziele ongeweten wensen
vervulde, en mijn wijsheid sloeg tot gruis.
Het dwaze Gods is wijzer dan de mensen!

Eerst toen ik arm werd naar de wereld geest
kon ik het Kruis der ware Wijsheid noemen.
Zo ben ik dwaas naar Golgotha geweest
en heb nu uit het vlees niets meer te roemen!

(Uit: "Bijbel Spiegel".)

B.C. vierde vier eeuwfeesten

In de afgelopen 13 jaar heeft de Westcanadese provincie British Columbia viermaal een eeuwfeest gevierd. De festiviteiten begonnen in 1958, toen het 100 jaar geleden was dat B.C. tot een Britse kroonkolonie werd uitgeroepen. In 1966 was de aanleiding, dat een eeuw tevoren de toenmalige kroonkolonies B.C. en Vancouver Island met elkaar verenigd werden. Samen met de rest van het land vierde de provincie in 1967 het 100-jarig bestaan van Canada als natie. En vorig jaar werd het vierde "centennial" gehouden: B.C. maakte toen een eeuw deel uit van de Canadese confederatie.

De viermaal honderdjarige mag zich in een steeds grotere belangstelling verheugen. Na een jaarlijks groeipercentage van 6-8 vertoonde het toeristenbezoek aan British Columbia in 1970 een toeneming van 12 procent. De vijfde internationale handelsbeurs schreef vorig jaar voor het eerst 20 deelnemende landen in, waaronder Nederland.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Het is nu nog gemakkelijker om met de familie dit jaar naar Nederland te gaan!

De KLM heeft nu een nieuw laag tarief voor U als U tenminste 22 en maximaal 45 dagen in Europa blijft!

Dit kan een aanzienlijke besparing voor U betekenen!

En kinderen tussen 2 en 12 jaar betalen nog steeds de helft van het tarief voor volwassenen, baby's onder 2 betalen slechts 10%.

Hier is een overzicht van de thans geldende tarieven vanaf Toronto en Montreal:

Toronto

April/Mei	*Juni/Juli/Augustus*	
$258.	$328.	economy klasse voor jongeren van 12 tot 22 jaar oud (een vol jaar geldig) / economy klasse 22 - 45 daags retour tarief voor volwassenen
$399.	$462.	economy klasse 14 - 21 daags retour tarief voor volwassenen

Montreal

April/Mei	*Juni/Juli/Augustus*	
$240.	$310.	economy klasse voor jongeren van 12 tot 22 jaar oud (een vol jaar geldig) / economy klasse 22 - 45 daags retour tarief voor volwassenen
$361.	$424.	economy klasse 14 - 21 daags retour tarief voor volwassenen

Neem een van de dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft U keuze uit zoveel vluchten per week. U kunt natuurlijk ook in het weekeinde vliegen, maar dan liggen de tarieven iets hoger.

De KLM heeft, om het U nog gemakkelijker te maken, ook een betalingsregeling, waarvan U desgewenst gebruik kunt maken. U betaalt dan slechts 10% aan en de rest in maandelijkse bedragen.

Kijkt U eens op de kalender welke tijd U goed zou uitkomen voor die lang voorgenomen reis naar Holland.
Er is geen beter tijd dan nu!
Bel of bezoek een reisbureau of een kantoor van de KLM om volledige inlichtingen.

KLM
ROYAL DUTCH AIRLINES

A HARBOUR CHAPLAIN TELLS HIS STORY

Sunday Services

This year, in contrast to previous years we have seen a record attendance at the Chapel services on Sunday nights. A total of about 3,000 people have come to our services and upon occasion the number of people seated outside the Chapel, in the adjoining Lounge, was greater than the full complement in the Chapel.

These Sunday services are not an end in themselves. They lead to a much deeper contact throughout the week and it paves the way to many a heart, as throughout the week repeatedly reference is made to the 'goings-on' in the Chapel and the Lounge on the previous Sunday. It provides in many cases an occasion for people to express themselves on their relationship with our Lord (or the lack of such a relationship). And it is significant to note that many wish to speak about these matters. So I believe that our Lord is willing to use this setting and design (as yet) to reveal Himself to many people.

There are two things that continue to strike me in this Sunday exercise:

1. The number of people who come to the Chapel yet who are almost totally estranged from the frequenting of the house of the Lord. I estimate that fully 75% practically never attends any kind of church. Many people just have lost contact with their own church —the church in which they were baptized, where they have attended Sunday school. On the other hand in the almost seven years of my travels along this waterfront I have heard of only two, mark that: two instances where the home-church, in casu the Pastor, showed a real concern for his seafaring member to the extent that a fairly regular contact was maintained through the mails.

2. The second thing that strikes me is the extraordinary lack of knowledge of even the most rudimentary issues in the Scriptures. That Bible is an unknown Book with many people. And another matter that should be mentioned here is this: Whatever we have to say about God and His revelation is based on the Word of God. But it is precisely that Word, that is called into question by many people. The prayer that the illumination of the Spirit of God accompany that Word is assuredly not superfluous.

And from time to time we see a glimpse of that Spirit coming through, as

— when a man comes out of the Chapel and says: "First time in 23 years that I was in Church." And from the way he said it we got the point: It was not going to be the last time either;

— or when someone else follows me back into the office and says: "I wasn't even planning to go to church yet somehow I got in there, and man, it hit me like an atom-bomb, — what can I do in return, can I write you a cheque?";

— or when an Arab, who sees me carrying some Arabian Gospels to another Arab, simply blocks my way and insists that he receive the whole lot, "because about this I want to know more."

A total of about 2500 of the attendants received a copy of the New Testament or a portion of the New Testament. And were it not that we continuously enjoy the prompt services of both the Canadian Home Bible League and the Canadian Bible Society and indeed the generous contributions of the people to enable us to make continuous purchases, this service would be greatly lacking. May our Lord grant that this seed may come to fruition in due time.

Literature

Almost in no ministry is the use of literature as important as in the ministry among the men of the sea. My confrere in the Vancouver Harbour, Rev. J. E. F. Dresselhuis has prepared an impressive bibliography of reading material in a variety of languages as an aid to the proclamation of the Word. And yet much more can be done and should be done in this area. In terms of christian literature there is a great need for some solid and fairly sizeable booklets setting forth in clear and lucid lines the claims of the Lord. Such material should be geared to the 'outsider', the man who does not come to church, does not know the church's lingo, is not interested and is almost totally ignorant of the Scriptures and yet, who deep down in his heart admits to a curiosity.

In terms of secular literature I am often moved to tears. No one walking along a waterfront for as long as I have should hastily be accused of being prudish but I must confess that I am at times ashamed of the calibre of reading material that is destined for placement on board. It is truly colossal the amount of completely rotten reading material that sees publication. Utterly without redemptive value.

On the other hand it is noteworthy that this matter of reading material is not lightly treated on board ships from Russia and Cuba. Almost without fail these ships have extensive libraries. A number of 'incidents' have brought this matter once again to my attention:

— Coming on board a ship from Cuba armed with a large box of both Spanish New Testaments and English secular reading material I was immediately met by the Chief officer who demanded to know what I had in my box. When I exhibited my material on a table in the ships lounge in the presence of at least half a dozen men, the chief officer launched into a furious verbal attack. I should not 'insult' them with this material for they were all communists and they were not in need of what I brought. But as they discovered that some of my material was in Spanish, and indeed was the New Testament their curiosity became stronger and while assuring them that I provided this kind of 'sharing' (which could even be called a form of communism) for every ship in port, they took the complete lot off my hands.

— Boarding a British ship with a Chinese crew I was simply stunned to discover that the crew's recreation room, — a place which is usually devoid of reading material as an awful lot of people seem to think that officers only are in need of reading material — was equipped with an extensive library, except of course, it was equipped by the communists and Mao's little red book functioned prominently on all the shelves. After I got through however Mao's little red book had some company.

— But the next one was a first. Here the crew also was Chinese. The officers were Dutch. I looked after the officers, lunched on board and during the dessert I was completely taken by surprise when the Captain suggested that I do not place any reading material of any kind with the crew. When I asked why not he informed me that in the far east the crew would get into trouble if they would be caught with either Christian liteature or Western literature.

— From time to time a complete Russian crew spends a night large Newspaper and magazine largs Newspaper and magaine display-case installed in the Lounge. And although this is extremely popular with everyone, it is significant that the Russians cannot even wait until they have been registered at the office before they descend on this display-case in search of something to read. Yet almost everyone comes in with a hard-cover book in his hand (either a study-book or a novel).

On one of the shelves in this display-case we have copies of the Scriptures in 27 different languages. They are for use in the Club. And they are really used. Not infrequently can one find a man sit for hours on end reading a Bible.

Occasionally someone asks permission to keep one of the Bibles as one Pole and one Russian as well as one Yugoslavian did recently, yet 7 others last July did not bother to ask but simply took them away. The languages involved were: Spanish, Japanese, Arabic, Hindi, Afrikaans, Bengali and Serbian. And then to think that an average of 4 Bibles disappear every month.

Table Manners

We were educated with table-manners and table-devotions. We managed to retain both. On board ship you will find table-manners without exception, but table-devotions are found only sporadically. When I am invited to stay for lunch or dinner I feel that the agreement I have with our Lord, — to meet Him with thanks and praise before I eat and drink —, should not be cancelled because I sit down with people who do not have such an agreement with our Lord. But I will speak quietly and silently to the Lord and the minimum I can ask is that those who are with me at the table respect my speaking quietly. They invariably do, for as I noted: table-manners are found without exception. In the many years that I do this the dinner-conversation has often centred around the question: Why do I pray? But one Captain took me by surprise when following the prayer he asked, What did you pray? When I answered that I prayed for him, the Chief Engineer, the Chief Officer all at the same table as well as for the steward who served and the cook who put in his efforts, the whole crew and last but not least the grace of God, His mercy and forgiveness, — the captain asked: Would you kindly do that again but now out-loud? We prayed again, loud and clear, convinced that God would answer loud and clear. — He did.

Rev. H. Uittenbosch,
165 Place d'youville,
Montreal 125, P.Q.

NO SMALL-POX VACCINATION

Smallpox vaccination certificates are no longer necessary for entry into Canada. Exceptions to this new Canada Department of National Health ruling are arrivals who have, in the previous 14 days, been in an endemic or infected area or one where an eradication program is in progress or who are suspected or known to have been in contact with known or suspected cases of smallpox.

Travellers to other countries are advised to enquire about immunization requirements with the embassies or consulates of those countries.

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Prince Albert CKBI 3:00 p.m. 900
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Fred'ton—CFNB .. 10:30 a.m. 550

ONTARIO
Brampton—CHIC ... 7:30 a.m. 790
Brantford—CKPC 10:15 p.m. 1380
Cornwall—CJSS 9:00 a.m. 1220
Ft. Frances—CFOB 10:30 a.m. 800
Hamilton—CKOC .. 7:00 a.m. 1150
Kingston—CKLC .. 10:05 a.m. 1380
Ottawa—CKPM 8:00 a.m. 1440
Owen Snd.—CFOS 1:30 p.m. 560
Pembroke—CHOV (Wed.) 10:30 p.m. 1350
Peterbor.—CKPT .. 8:30 a.m. 1420
Sarnia—CHOK ..... 8:30 a.m. 1070
St. Cathar.—CHSC 8:30 a.m. 1220
St. Thomas—CHLO 4:30 p.m. 1570
Stratford—CJCS 1:00 p.m. 1240
Thunder Bay—CJLX 9:30 a.m. 800
Toronto—CHIN-FM 8:00 a.m. 101 MHZ

PRINCE EDWARD ISLAND
Charlottetown—CFCY 9:30 p.m. 630

QUEBEC
Montreal (Verdun)—CKVL .... 8:30 a.m. 850

NOVA SCOTIA
Halifax—CJCH .... 9:00 a.m. 920
Kentville—CKEN .. 7:05 p.m. 1350
Middleton—CKAD 7:05 p.m. 1490
Sydney—CJCB ...... 10.15 a.m. 1270
Windsor—CFAB .. 7:05 p.m. 1450

THE WORLD AROUND US

A CONFERENCE ON HUMAN ENVIRONMENT

In June, 1972, there will be a United Nations conference, to be held in Stockholm, dealing with human environment. About 800 delegates are expected, 600 official observers will be present, and a large but as yet unknown number of hangers on. Your first reaction may be "So what?", your second, "Why the U.N.? Can the environment not be better discussed in regional groups?" After all, "human environment can mean a great many things, depending on one's own, or one's government's, experiences, or priorities accorded to this or that problem.

There are indeed a great many different groups and organizations talking about the environment. Just to mention a few, the well known Club of Rome, the Organization for Economic Cooperation and Development (OECD), NATO's Committee on the Challenges of Modern Society, and many others. It is no doubt tru that environmental problems in many instances need to be solved on a local or regional level, in so far as it concerns local or regional problems. In our modern, closely integrated world there are a great many problems which can only be solved on a world-wide base, however. We are now all aware that our resources are limited and must therefore be managed in the interest of as many people as possible. Minerals are exhaustable; the land is finite; soil can be spoilt; fish and wildlife can be fished and hunted to extinction. Nature makes no gifts; we are part of it, and if one part abuses the whole, the whole might be destroyed. Mankind has become the cancer of nature, growing and growing at the expense of the functioning of the other parts.

Rich countries have the longest record of destroying nature and are still the greatest villains. Why not just have a conference of those nations then so that the rich — one can speak of over-developed countries — will mend their ways? There are a number of reasons why the problem must be tackled on a world-wide scale. First, the economic activity of the world is now inextricably one. A piece of metal mined in Africa by a company, the capital control of which resides in Bermuda, may join another piece mined in the United States, the capital control of which resides in London, to make a car in Canada which will be used in New Zealand by a Yugoslav diplomat. Who should pay for the pollution control procedures at the African mine?

Another point is that while concern for the human environment in the rich countries is growing rapidly, in the lesser developed countries it is much less so. The latter in effect say: "You have grown rich, and now have environmental problems which you are now going to clean up. You developed your countries because once you were poor and thereby polluted them. Now you are rich and can afford to clean up. We are poor; many of our people are living close to starvation, and we want to develop our countries just as you did, and pay later."

As a final point, there are very large and powerful international corporations which know that it is to their advantage if environmental controls in the Third World are weak. They entice Third World governments with promises of large developments, work for their people, economic benefits, etc. if they will only put up with a bit of pollution here and there. Many Third World governments accept out of necessity.

A slightly different aspect of the environment question is that there are today certain things in the world which could be classified as "world heritage", and which everyone cares about. Many bits of scenery, ruins, historic sites, etc. are of interest to people all over the world, and are therefore beyond the interest of those living near these things — they are of concern to all of us.

None of the foregoing precludes, of course, that individuals, people or governments should take interest in human environment. But there are certain things which should be attacked on a global scale, and since we have established, at the cost of five years fighting, a United Nations, it seems only logical that this body should be employed to deal with a problem which concerns us all.

The Stockholm Conference, now under preparation (which lies in the hands of the Canadian Mr. Maurice Strong) will not solve all the problems; at best many articles will be written and recommendations made. But it will be one more step on the path to where human beings will begin to treat nature as something to be cherished and not simply used.

How globally the problem is attacked is shown by the number of bodies which have held preliminary meetings. A Preparatory Committee of government representatives of 27 countries already has met four times. There are inter-governmental working groups on various aspects, as for instance, Marine pollution, soil, monitoring and surveillance, etc. A series of regional meetings have been convened by the Economic Commission for Europe (ECE), for Africa (ECA), for Asia and the Far East (ECAFE). The list could be extended much further, but there is no need. It is obvious that a great many people, groups and governments are doing something for our human environment. Hopefully some good results will be achieved.

The object is to produce something on three levels. The aime of level I is to understand the whole concept and to embody the findings in a book (to be written by Barbara Ward). Level II consists of choosing the most important things to start working on, incorporating these in proposals for projects and suggesting who should undertake them and at whose expense. The third level will be involved with concrete advantges that could be made on the spot, and will consist of draft conventions and agreements which can be signed at Stockholm.

J. J. Bout.

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Five Christian Poets

Frederick W. Tamminga lives in Surrey, B.C. and is represented in two anthologies: **Being '71** and **Six Days.**

Robert Swets is from Kalamazoo, Michigan, and has had work published, among others, in **Dialogue,** and **Being '71.**

David C. Den Boer is from Sheboygan, Wisconsin. He is the president of the Calvin Writers' Guild. His work has appeared, among others, in **Chimes** and the **Brown Penny Review.**

Mrs. Dee Broer is from London, Ontario, and is known to readers of **Calvinist-Contact,** in which her poetry has appeared from time to time.

Cor W. Barendrecht lives in Grand Rapids, Michigan, and has something to do with **Calvinist-Contact.**

We hope you will enjoy the work of these five Christian poets.

☆

Three Drops

by Frederick W. Tamminga

It was funny how three steely satellites
—on short round legs—just shot into a run
trying to beat the storm which had begun:
in seconds they were spots, the size of mites.

And then they disappeared into oblivion
(sunshine imbedded—they were out-of-sight)
but suddenly the sky was fire-white
with blazes fiercer, hotter than the sun.

Whoever saw it never saw again.
And hands were clutching ears, forevermore:
we found a girl, we found a dozen men.

O yes,
a fisherman not far from the Azores .
perceived a whistle, looked around him when
three drops of steel just nailed him to the fore —

☆

Drie Druppels

by Jan H. De Groot

't Was grappig om te zien hoe het triplet
machines zich, gelijnd, op korte ronde benen
wegschoten uit het onweer om hen henen
en stippen werden in het hemelwed.

Zij waren in dezelfde tel verdwenen,
volledig in het zonlicht ingebed,
maar plotseling werd de lucht in vuur gezet,
een feller vuur had 't zonlicht overschenen.

En wie dat zag heeft nooit meer kunnen zien,
men vond hem dood, de handen op de oren
en voorts: een vrouw en dan een man of tien.

Een visser in de buurt van de Azoren
hoorde gefluit en zag in 't ommezien
drie druppels staal zich in de voorplecht boren.

☆

Elegy For My Son

by Robert D. Swets

At the quiet drop,
In the cool earth, the moist earth, the moist tears,
I lay you, my son.

Three years old, and you as hunter
and horseman and dreamer of dreams
must sadly lie in a vacuum of wind
in an empty hallway framed by green trees
without music, in a dirge of sound.

there is no music, nor any joy, in the palace . . .

only the sound of the wind,
breathing harnessed in the sunstruck trees,
and the quiet drop of your father's tears
(o that you might have been born to remember
the pitch and whisk of an untired sun,
and green and gold,
your mother, full and ripe.

my son, that you might have been born
to walk in streams and count the suns,
to ask innumerable questions,
to live, to grow,
to lick the black sky from between the star's
hot toes

and prove to us all
that the night is but an intricate
puzzle, a masque to confuse
the unfaithful into conceiving
of black as rest,
and not as thunder and suns,
and stars, and bursts of light)
echoes of a father's quiet fears,
my son,
my son.

You Only Laugh Alone

by David Den Boer

Chains on the walls
Small china coffee cups
On the bordered paper
In shelves grey with thinking.

Books on the window sill.
Their bindings crack like the plaster,
Falling at any unordinary twist of the hand.
She speaks from these walls, an apparition
From a questioned source, bringing all her light
To color, solidifying as black ink on a page.
She remarks (passively), "I do not understand
The demands of those around me. I wish to
Leave, remembering the consequences of sidewalks,
The cement dull as your eyes."

I answer in timepieces, a wristwatch to

Mark the exact moment of my existence,
The hours from when I came, the seconds
Left to travel. A pulse quickens,
The beat of blood from foot to head,
Remains of a forgotten thought, speeding
The distances between understanding and
corruption,

A distinction as attainable as
The smell of glass.

Papers, books, letters
Piled dusty on winter shelves.
One must move as one feels.
One can sing only what has been heard.
The exact moment of a creation cannot be known.
What is not know is discoverable,
What is discovered is soon forgotten.
I did not know her, discovered, forgot.
A month passes as a year, you grow older
With forgetting. I rest with the knowledge
Of remembrance, the reality of a forgiveness.

Inspiration is still born of necessity.
Poems are as sudden as the snow and
As faithful, yet unpredictable as wind.

A wind groans sharp from the north.
Home slips dreadfully past, as
Transient as light in November.

☆

Into The Cave Of Night

by Dee Broer

Walking under the pale moon
Into the cave of night
Fears line like sentries
The steep road.
Reaching coldfingered
For our groping selves
Presenting arms
At each dark turn
Leading the heart
Brown weary with grief
Into a maze
of pitchblack isles;
Past weeping
Even beyond
The dark grave
Where fears no longer
Nameless are white robed slaves
Of a compassionate
Ministering God.

☆

Sunset

by Dee Broer

The rainwashed sky a bowl of fire
Spilling the slowly sinking sun
Into a sea of black retreating clouds.

The dull dark windows are aglow
Seeing the daytime mysteries
Quite plainly in the slanting light.

The stubbly dayworn fields shine bright
Strangely restored, exuding peace
Sensing the splendid harmony
A little bird takes out its flute.

☆

Creativity

I kick a pebble into the creek,
shake the earth off my foot,
build a wall of water,
hear the rustle of a mild breeze
in a burning bush,
wonder when the wind will come.

Walking through a wall of wind and water,
I wonder why a pebble word
creates a kind of dam
in the current of creativity.

Cor W. Barendrecht.

☆

One of my own lifelong pleasures has been living with young people not yet captured and therefore still able, at times at least, to attain a state of freshness, expectancy and wonder. Poetry comes out of certain state of mind and spirit, but even with such a condition an *actual* poem may never result. I have seen hundreds who have tried to write, as indeed I believe almost every young person tries, but who have failed. Some have become versifiers, that is, they have attained a facility for making rhymes and turning commonplace into meter. But very few have succeeded in writing poetry itself.

Clyde S. Kilby

FROM THE BOOKSHELF

•

THE GOD OF SCIENCE
Frederick E. Trinklein
Eerdmans, Grand Rapids
$3.45 (U.S.). Paperback. 192 pp.

An interesting and revealing book. The author has managed to have interviews with 38 leading American and European scientists. The interviews have been taped and are edited in this book. Direct quotations from the interviews are the main content of each chapter.

There is no common idea about what science is. In that sense the book could have been called the God of Scientists. This is the message which the interviews seem to give: many different ways of accepting God and of denying God; many different forms of indifference and of idols.

The author reports his impression of a distinct European and American approach. And also a striking contrast between declared atheists and strong believers.

Several of the interviewed scientists elaborate on the distinction between religion and church. The organized church is severely criticized in some instances but others express confidence.

Some criticism of the way science has developed is found. And some clear statements about the limits of science which may be emphasized: "Man needs more than science can give him" and "Science is not an all-encompassing view of the world."

"Science is adequate in the physical world. Contact with the physical world gives me increased confidence in science, in the adequacy of science. But sciene is also inadequate. The other side of the picture is that there are other things that I instinctively realize science cannot measure." There are also some real genis in personal testimony quoted in the book.

A very worthwhile book for concerned christians who are interested in the seeming conflict between science and christian faith. It may be more for educators, ministers, scientists, students than for the "layman", but the person who is reasonably familiar with the Bible, the creeds and the present dialogue about the New Theology in the churches will find much food for thought. And how about our young people, young adults, married couples and discussion groups!

J. W. Bakker

Lambert Huizingh

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Alienation and Christians

(Continued from Page 3)

football team very closely. Despite the fact that his father is a business executive, the young man sympathizes with the city's "lunch bucket" mentality and is proud of its impressive concentration of heavy industry. In short, our young man is thoroughly at home in his community. After completing his second year at the local university, he is invited by his father to take out a year to travel or study in Europe, to "broaden his horizons". The father even offers to pay the expenses. The son accepts gratefully and chooses to study in Paris.

The year in Paris has its effects. The son returns home and views Hamilton through different eyes. He has lost interest in its football team; football, he now decides, is a brutal spectacle unworthy of civilization, for it appeals to man's baser instincts. As for the city itself, its architecture is crude—functional at best. The residents of Hamilton have no aesthetic sensibility or intellectual interests; their idea of an entertaining evening is beer and a wrestling match on television. When the young man returns, then, he realizes that home can no longer be home. He is aware that it is HE who has changed and not the city or his parents, but he nevertheless feels estranged from his past and alienated from his parents, whom he regards as reflecting the city's values and tastes. He is unhappy about his alienation, but not bitter. He realizes that he cannot turn the clock back one year, and so he accepts the fact of his alienation. He tries to make it as easy on his parents as possible, and he leaves home for good. While he has not deliberately caused or sought his own alienation, he nevertheless realizes and admits that it was he, the alienatted party, who changed.

Alienation can also result from some action on the part of a person or group revealing something about that person or group to another party. A church in the United States might furnish a good example. The church stresses love and the brotherhood of all men rather than "abstract doctrine". A young man growing up in the church agrees with this emphasis, particularly as it applies to the race problem, which he takes to be the biggest problem facing the United States: the first priority for the country must be the elimination of prejudice and racial discrimination. He believes that the Christian ethic demands this, for it teaches that all men are brothers and that in Christ there is neither Jew nor Greek. His church, moreover, regularly preaches the same. But one day his church, which is located in a racially mixed neighbourhood, makes a decision that he can only interpret as an instance of racial discrimination: it decides to buy a new parsonage in an all-white suburb four miles from the church to replace the present parsonage next to the church on a nearly all - black street. The young man is surprised and outraged. How could the church do such a thing? No announcement has been made of a change in the church's stand on the race question. The young man feels betrayed. Only then does he notice that the church has only a few black members, despite the fact that most of the people in the neighbourhood are black. He finally concludes that there must have been a "racist" streak in the church all along but that he had simply been blind to it. The church's decision to re-locate its parsonage has opened his eyes. Neither he nor the church have changed, but the community he earlier felt is gone. Disillusioned and alienated, he leaves the church.

The alienation of this young man is much like the alienation of many blacks in the United States. The blacks who are most likely to lead their brethren to violence are not the ones who were cynical all along about white liberal promises of civil rights, "equality", and the "abolition of poverty" but those who hopefully believed the promises and were later disillusioned because what they expected did not materialize, or perhaps because they became on the part of white liberals. Aliaware of considerable hypocrisy enation in these and many other cases can lead to bitterness and rage, and this is what makes it dangerous.

MAJOR DRAIN

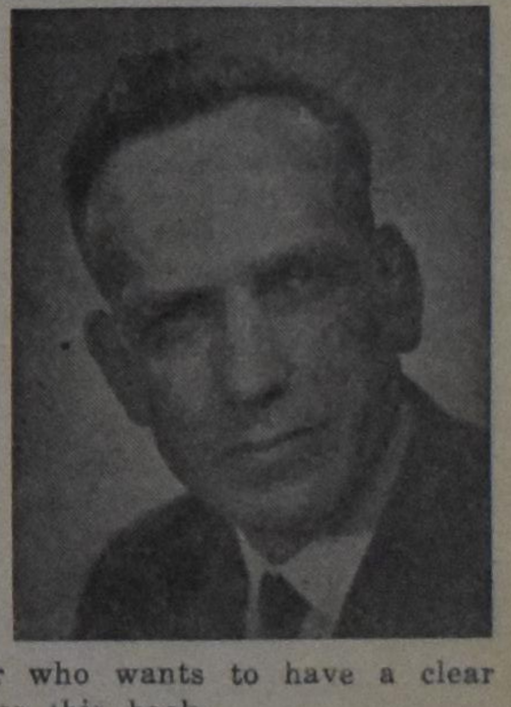
Because it is so closely related to the deepest beliefs that men hold, alienation has always been a major drain on human energies. It has often been observed that those who hold the strongest beliefs, e.g. Communists or Calvinists, spend more time fighting one another than fighting their alleged enemies. This is presumably because the very strength of their belief enables alienation to grip them all the more strongly. It is certainly unfortunate that alienation, bitterness and internal squabbling have sapped so much of the energies of Calvinistic Christians all over the world. This makes it all the more important for us to understand alienation and try to deal with it.

In this article I have presented a definition of alienation. I have further tried to make the definition clear and concrete by citing some fictional examples (of my own devising) of alienation. In the second article I will turn to the questions of why some Christians are alienated, whom they are alienated from, and what our response to their alienation ought to be.

(to be continued)

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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With great joy in our hearts and thankfulness to our Lord, we announce the birth of our daughter:

GRETA LYNN

A sister to Harry, Brian, Fenny.

Born March 8, 1972.

Lloyd & Agina Bakker
(nee Hageman).

R.R. 4, Aylmer, Ont.

With thanks to our faithful Lord, and with great joy we announce the birth of our son

GEORFFREY WILLIS

born Sunday, March 12, 1972.

A brother for Jonathan Francis.

Their grateful parents:
(Rev.) Albert and Alda
Dreise (nee Hoftyzer).

743 Queen St.,
Newmarket, Ontario.

With gratitude to our Covenant God we are happy to announce the birth of our son

JEFFREY PAUL

on March 16th, 1972.

A little brother for Valerie and Christine.

Luke & Helen Janssen
(De Vries).

2216 Glenwood School Dirve,
Burlington, Ont.

We wish to announce the safe arrival of our second child

MONICA JENNIFER

A sister for Joanne Eva-Lynn.

Born on Thursday, March 16, 1972.

Joe & Ann VanTuyl
(nee Hartman).
Wellandport, Ontario.

Third grandchild for Mr. & Mrs. Harry VanTuyl, Wellandport, Ont.

Thirteenth grandchild for Mr. & Mrs. Jurjen Hartman, Dundas, Ont.

With thankfulness to the Lord we announce the birth of our daughter and sister

JENNIFER WILMA

March 19, 1972.

Dick and Trudy DeMoor
Brenda
Ricky

32 Oakwood Ave., N.,
Port Credit, Ont.

With great joy and gratitude to our ever faithful God and Father, we are happy to announce the birth of our daughter

INGRID DENISE ANN

March 20, 1972.

A sister for Renee, Mark and Steven.

Rev. & Mrs. Wm. Renkema.

R.R. 5, Dundas, Ont.

Mr. and Mrs. Andrew Boersma of Hamilton, Ont., are happy to announce the marriage of their daughter

EDNA
to
Mr. JOHN H. VAN WELY

son of Mr. & Mrs. W. Van Wely of Grimsby, Ont.

The happy event took place on March 24th, 1972, at 7.30 p.m. in the Immanuel Chr. Reformed Church of Hamilton, Ont.

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1922 — 1972

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Die trouwe Heer voor Zijn gena vergelden?

D.V. 6 april a.s. hopen wij met onze geliefde ouders, grootouders en overgrootouders

GIJSBERTUS VAN LEEUWEN
en
ANTJE VAN LEEUWEN—ALBLAS

de dag te herdenken, dat God hen 50 jaar in het huwelijk heeft willen sparen.

Dat God hen nog verder wil sparen is de wens van hun dankbare kinderen, kleinkinderen en achterkleinkind.

Winnipeg, Man.:
Gerrit en Willie de Rooy
Jack an Alida Zuidervaart
Heather
Klaas, Gijsbert, Peter, Anita

Winnipeg, Man.:
Teus en Dirkse van Leeuwen
Joanne, Bert, Anneke, Jacqueline, Jake, Wilma, Nellie, Grace, Richard.

Wilnis, Holland:
Kees en Annie van Leeuwen
Peter, Bert, Gerard, Anita, Kees

Rainy River, Ont.:
Bert en Ann van Leeuwen
Tom, Annette, Florence, Joyce, Jimmy

Winnipeg, Man.:
Willemijntje de Lege
Andy, Ben, Shirley, Henry, Annette, Susan, Robert, Harold

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Karel en Jo van Heyst
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Roel en Jane van Leeuwen
Veronica, Yvonne, Paul

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1932 — 1972
Aalten — Frankford

The Lord willing, we hope to celebrate the 40th wedding anniversary of our dear parents and grandparents

GERARD WILLEM HOFTYZER
and
ALEIDA HOFTYZER-VELDHUIS

on March 31, 1972.

That God's blessing may be upon them in the future is the wish of their thankful children & grandchildren:

Bert & Margaret Hoftyzer,
Alice, Gerald, Kenneth.
Ralph & Elly Hoftyzer,
Rita, Linda, Anne, Gerard, Cheryl, Yvonne.
John Hoftyzer.
Dora & Hilbert De Boer,
Alida, Arlene, Adrian, John.
Wim & Wilma Hoftyzer,
Gerald, Erica, Brian.
Joanne Hoftyzer.
Alida & Albert Dreise,
Jonathan, Geoffrey.
Gerard & Lilly Hoftyzer,
Stephen.
Albert Hoftyzer.

Open house in Ebenezer Hall, 18 - Fourth Ave., Trenton, April 8, 1972, 3-5 p.m.

R.R. 1, Frankford, Ont.

Grateful for the Lord's faithfulness, we rejoice with our parents

DIRK and JEANNETTE VEENENDAAL

1187 Telfer Road, Sarnia, Ont. who on April 7, 1972 hope to celebrate their 40th wedding anniversary.

Janet and Harry Antonides,
Ann, Dean and Dale,
Willowdale, Ont.

Erie and William Veenendaal,
Ricky, Diane and Robert,
Wyoming, Ont.

Betty and John Veenendaal,
Renee and Derek,
Sarnia, Ont.

Open House will be held on Friday, April 7, 8:00-10:30 p.m. Moose Hall, 2505 London Road, Sarnia, Ont.

Our deepest sympathy goes out the family J. Beintema in the loss of their husband and father and a faithful member of our Men's Society, on March 7, 1972.

Men's Society
"Search the Scriptures",
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Scheveningen — Rexdale
1937 — 1972

The Lord willing, on March 31, 1972 we hope to celebrate with our parents

NICOLAAS MOS
and
ALIDA MOS, nee GROOTVELD

their 35th wedding anniversary.

May the Lord spare them for many years to come.

Nick and Martha.
Grandchildren:
Nicky & Ronald.

At home:
Gerald.

Open house Friday, March 31, 2-5 p.m.

1 Barrhead Cresc.,
Rexdale, Ont.

We are thankful to announce the 35th wedding anniversary of our dear parents

BONNE LINKER
JOHANNA LINKER-PIJL

May the Lord grant them many more happy years together.

Psalm 115:13a, "The Lord will bless all who fear Him."

Mt. Brydges, Ont.:
Jim & Dinie Van Brenk,
Terry, Rosanna, Ronald, Benny, Debbie, Martin.

Strathroy, Ont.:
Albert — Martha Tamming,
Bonnie, John Albert, Joanne, Gary, David.

Strathroy, Ont.:
Klaas & Nancy Linker,
Benny, Ken, David, Kathy Lynn.

Strathroy, Ont.:
Helen Linker.

Open house Friday, March 31, 1972 from 2-5 P.M. and 8-10 P.M. at 185 Front St., Strathroy, Ont.

On Saturday, April 1, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

DIRK BYLSMA
and
ANTJE BYLSMA-SCHOUTE

their 35th wedding anniversary.

May the Lord bless them for each other and for us all in the years to come.

Their thankful children and grandchildren:

Wybe & Jean Bylsma,
Monica, Amanda, David, Darlene, Christine.
Bruce & Betty Henderson,
Heather, Linda, Janny, Rosemary.
Pete & Wilma Hanemaayer,
Arno, Derrick.
John & Cobi Bruinsma,
Calvin, Richard, Elizabeth.
Peter Bylsma.
Jim & Amy van Schagen,
Mary Jane, Louie, Jimmy, Steven, Lisa.
Theo Bylsma.

11 Veterans Ave.,
Bowmanville, Ont.

---

8 Nassau Drive, Grimsby, Ont. On April 6, 1972, D.V., our brother-in-law and sister

ARNOLD TIGCHELAAR
and
JOAN TIGCHELAAR,
nee ELGERSMA

hope to celebrate their 30th wedding anniversary with their children and grandchildren.

It is our sincere wish and prayer that the Lord may bless them for many more years to come.

Family H. Ruiter,
Houston, B.C.
Family C. Visser,
Millgrove, Ont.
Family P. Spoelstra,
Stoney Creek, Ont.
Family C. Schuurman,
Branchton, Ont.
Family A. Winter,
Bradford, Ont.
Family A. Elgersma,
Caistor Centre, Ont.
Family F. Elgersma,
Caledonia, Ont.
Family E. Slothouber,
Smithville, Ont.
Family F. Elgersma,
Branchton, Ont.

The Lord willing, April 10, 1972 we hope to celebrate wth our parents:

TJIPKE JENINGA
and
NANCY JENINGA-DEJONG

ther 25th wedding anniversary.

May the Lord spare them with his loving care for many years to come.

Linda
Earl
Geraldine & Case
Harry & Rita

Praise the Lord, O give thanks unto the Lord; for he is good, for his mercy endureth for ever.
Ps. 106, vs. 1.

"O give thanks unto the Lord, for He is good, for His mercy endureth forever."

The Lord willing on March 27, 1972, we hope to celebrate with our parents,

GERRIT VAN LOCHEM
and
HENDRIKA VAN LOCHEM,
nee WENSINK

their 25th wedding anniversary.

That the Lord may bless and keep them is the wish of their children:

Bill,
Deep River, Ont.

At Home:
Annie,
Arthur,
David.

Open house will be held on Saturday, April 1, 1972 from 7:30 p.m. till 9:30 p.m. at home.

102 Pelham St. N.,
Fonthill, Ontario.

On March 9, 1972 the Lord in His wisdom took unto Himself our dearly beloved husband and father

HENRY VISSER,

at the age of 46.

"Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5)

Greensville, Ontario:
Henrietta Visser,
nee Snippe.
Timothy,
Deborah,
Mark.

On Thursday, March 9, 1972 is pleased the Lord to take unto Himself our son-in-law, brother-in-law and uncle

HENRY VISSER

May the Lord richly comfort and sustain Henrietta and the children.

Geleen, Holland:
Mr. & Mrs. J. Snippe.
Montreal, Quebec:
John and Diana
Snippe and family.
Limehouse, Ontario:
Albert and Freda
Snippe and family.

Suddenly on March 10, 1972 through a tragic accident the Lord took unto himself our dear grandson and nephew,

KENNETH JOHN FEENSTRA,

at the age of 4. Son of Mr. and Mrs. O. Feenstra, Acton, Ont.

"Suffer little children to come unto me, for unto such is the kingdom of heaven."

Grandparents:
Mr. and Mrs.
Z. Adriaanse.
Uncles:
John William,
Peter.

Brampton, Ont.

Vanuit Holland ontvingen wij het droeve bericht, dat op 14 maart 1972 de Here, na een kortstondige ziekte, in Zijn Heerlijkheid heeft opgenomen onze innig geliefde vader en grootvader

PIETER PIET,

op de leeftijd van 65 jaar.

Geliefde echtgenoot van Apolonia Janna Kuite.

Psalm 17:8,
Maar (blij vooruitzicht dat mij streelt!)
Ik zal, ontwaakt, Uw lof ontvouwen,
U in gerechtigheid aanschouwen,
Verzadigd met Uw godd'lijk beeld.

A. J. Piet-Kuite,
Aalsmaar, Holland.
West-Hill, Ont.:
Maarten en Corrie Piet.
Markham, Ont.:
Arend en Margaret VanderWiel.
Willowdale, Ont.:
Harry en Sylvia Marissen.
Aalsmeer, Holland:
Wil en Sjaan Piet.
Agincourt, Ont.:
Albert en Adrie Mooy.
Aalsmeer, Holland:
Pieter en
Ellie Maas.
En 14 kleinkinderen.

56 Highland Pk. Blvd.,
Willowdale, Ont.

De Here nam tot Zich onze geliefde vader, grootvader en overgrootvader

JAN BATEN,

op de gezegende leeftijd van bijna 90 jaar.

Gezang 241:1,
Hoe zacht zien wij de vromen
Den dood hier zonder schromen
Blijmoedig tegengaan!
Waar al de vreugd van 't leven
Den zondaar moet begeven,
Daar vangt de vreugd des Christens aan.

Geulph, Ont.:
B. J. De Vries-Baten.
R. De Vries.
10 kleinkinderen en
24 achterkleinkinderen.

R.R. #5, Guelph, Ont.

On March 13 the Lord took unto Himself our beloved mother and grandmother,

JOHANNA GEERTRUIDA KORTEN,
nee WESTERVELD,

at the age of 75 years.

Widow of the late Mr. Johannes Bernardus Korten.

"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Ps. 84:2.

Winterswijk, Holland:
J. B. Korten,
W. Korten,
nee Bosman.
Wainfleet, Ont.:
H. W. Korten,
H. Korten,
nee Bussink.
Hoogeveen, Holland:
J. W. Korten,
K. Korten,
nee Blanken.
St. Catharines, Ont.:
J. Boers,
A. Boers, nee Korten.
Aalten, Holland:
G. B. Korten,
D. Korten,
nee Westerveld.
Niagara Falls, Ont.:
B. Korten,
S. Korten, nee Boers.
Lucknow, Ont.:
G. A. Korten,
N. Korten, nee Vroom.
Ridgeway, Ont.:
A. J. H. Korten,
G. Korten,
nee Vreugdenhil.
Wainfleet, Ont.:
G. H. Korten,
N. Korten, nee Suk.
and 27 grandchildren.

Wanted:

MATURE WOMAN

to share home with working mother with two children. If mutually satisfactory this could be a permanent position. Apply in writing to Box 3034, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Wanted:

YOUNG, SINGLE MAN

on dairy farm in Okanagan Valley. Apply Peter Hamming, R.R. #2, Lumby, B.C. Phone 547-6133.

SIXTEEN-YEAR-OLD BOY

want to work for summer holidays on farm. Has experience with cows and machinery. Letters under No. 3036, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

ROOM AND BOARD

required by working University student, female, in St. Thomas. May through August. Talbot St. vicinity. Please write Miss W. Wilbrink, 17 Amos, Apt. #6, Waterloo, Ont.

MATURE COUPLE

for modern farm. Husband to do field work and maintenance of grounds. Knowledge of farm machinery required. Wife to assist with housekeeping at main house. Separate modern fully furnished and equipped house. Robert H. Hilborn, Greenbrae Farm, R.R. 1, Oshawa, Ont. Phone 416-655-4950.

MAN OR WOMAN REQUIRED

for cleaning office in Burlington, Ont. Monday through Friday, 5:30 p.m. to 7:30 p.m. Call 634-8946 after 8:00 p.m.

HOUSEKEEPER

in small town in S. Ontario in family with three children, where mother is in hospital. Letters to 3035, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Retired person is looking for a

PART-TIME JOB

in Hamilton or vicinity. Please phone 389-5905.

HELP WANTED

around May 1. Work on fruit farm and trucking. Apply Evert Jagt, 457 Main West, Grimsby, Ont. Phone 945-8155.

ONE OR TWO WOMEN WANTED

for light greenhouse work — mostly potting small plants. Pleasant working conditions. Apply or phone for interview to Ben Veldhuis Ltd., Dundas, Ont. Phone 628-2632.

MARRIED MAN

for year round employment on irrigated dairy, beef cow, and feedlot operation in Southern Alberta. Three-bedroom older home with utilities supplied in separate yard. Employment to commence April 1. Wages commensurate with ability and willingness to learn. Reference required. For further information, write Peter Schuld, Box 182, Iron Springs, Alberta. Tel. 409-738-4439.

JOB OPPORTUNITIES

Employment is available now in the beautiful Blue Mountain area for:

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- PAINTERS
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For more information, contact A. Boertjes for the Christian Reformed Church of Collingwood, 197 Hurontario Street, Collingwood, Ont.

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REAL ESTATE BROKER
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for sale in

Rainy River District, Ont.

240 ACRES, well drained.

Going concern with cows, fluid milk and market sharing quota, and implements. Modern one story, 32 stanchion barn, 36-x-88, with barn cleaner.

Well situated on good road, close to school. 10 miles to Emo Chr. Ref. Church.

J. DE JONG, Devlin, Ontario.

A Subscription to Calvinist-Contact is an appreciated present for many occasions.

WHEN THE DIKES GAVE WAY ⑥

By ALICE LOS

On Sundays they would have a church service in the hotel along the harbor. The bar, topped with an upside - down margarine carton, served as a pulpit and Brian preached for men of diverse denominations. The feeling of unity, however, was a beautiful experience. After the service they would have coffee together and talk about the future of their beloved village.

The men would leave for a week-end regularly, taking turns, to visit their families on the mainland and when they came back Brian and Ellen were all too happy to lend a sympathizing ear to all they cared to tell. Jannetje's baby was due in a few weeks but fortunately she stayed with a very nice family who gave her all the help she needed. Grandfather Kobus was doing quite well but his wife was in the hospital. Poor woman, the fright and exposure to the elements when she sat on that roof for two days had been too much for her. And although the nurses did their best, she felt out of place, so bewildered, among city people.

One day, Ellen borrowed some man's high boots, a pair of trousers and a jacket to complete the practical outfit which she needed to go on an inspection tour of her own house. While she ventured down Main street she realized that she hardly reflected the conventional image of a minister's wife. Secretly, she enjoyed it very much. Even so, she felt relieved that none of the villagers were there to see her. . .

When she reached the parsonage she found it as dismal as on the day they had left it, if not more so.

A thick, slippery layer of mud covered everything and each step was an effort to pull her foot out of the sticky mass. She couldn't wait to start cleaning up. Brian helped her. First they spent days on end salvaging whatever they could. They were amazed to find most of their dishes unbroken. Apparently, they had slowly sunk to the floor. They recovered many other things, but their furniture was ready for the huge garbage piles which started to line the streets since several groups of volunteers had come to the village to make the houses at least a bit presentable before the people would return.

And return they would! With God's help they were all determined to make the island their home again.

One day the firemen came with their hoses to spray their walls and floors as they did in all the houses. There simply was no other way to get the mud out.

Six weeks had past and Brian and Ellen received permission to fetch their children. They could live in their own house again, albeit on the second floor. They happily met the challenge to make do without many things such as electricity and easy chairs. Ellen did her washing in a tub which stood on a bleached - out chair on the bare floor of what used to be their living room. With her red, soapy arms she waved to passers - by who often stopped to talk and let her know how they had fared in the months gone by.

Through the tremendous effort of many courageous men the main dikes were mended again and slowly but surely life grew back to normal. The laughter of children were being heard in the streets again and courage, hope and trust grew stronger once more among the grown-ups.

Meanwhile, the whole nation had risen to the ocassion and offered hospitality to the thousands of homeless people. Volunteer workers abounded in the stricken areas and the money in the Disaster Fund reached an incredible amount.

Help came also from abroad. It was often amazing to see in what thoughtful ways people expressed their interest.

The shadows of death had grown darker and darker while the official death toll kept climbing until it finally stood at 1795 people: old, middle - aged, young and very young people, swallowed up by the gulping water. But, for the many children of God among them, not swallowed up by death! They had landed safely on the shores of the crystal sea. . .

The weeks grew into months, the months into another year. Until one evening, late in 1954, the whole nation sat glued to their radios, holding their breath. The last big hole was about to be closed. It was accomplished just before midnight.

Sirens wailed, whistles blew and the National Anthem resounded through the quiet of the November night.

When Ellen came to this part of her recollections she walked to the living room, pulled out a book from its case and after paging through it a bit, found exactly what she was looking for. It was part of what Her Majesty Queen Juliana had said on that memorable day: "The victory is great and great is also our thankfulness to those many people who with the utmost exertion of body and mind have struggled, preserved and conquered. Above all we are thankful to God who granted us this victory. How small is man over against the elements when they are allowed to show him a glimpse of their full strength. How are only a few cubic feet of water already able to destroy his happiness. But also, man can be great when the best is brought out in him. Then he appears to be stronger spiritually, if not materially than that which threatens him, believing that God, somehow, once will work out everything for the best."

The end.

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